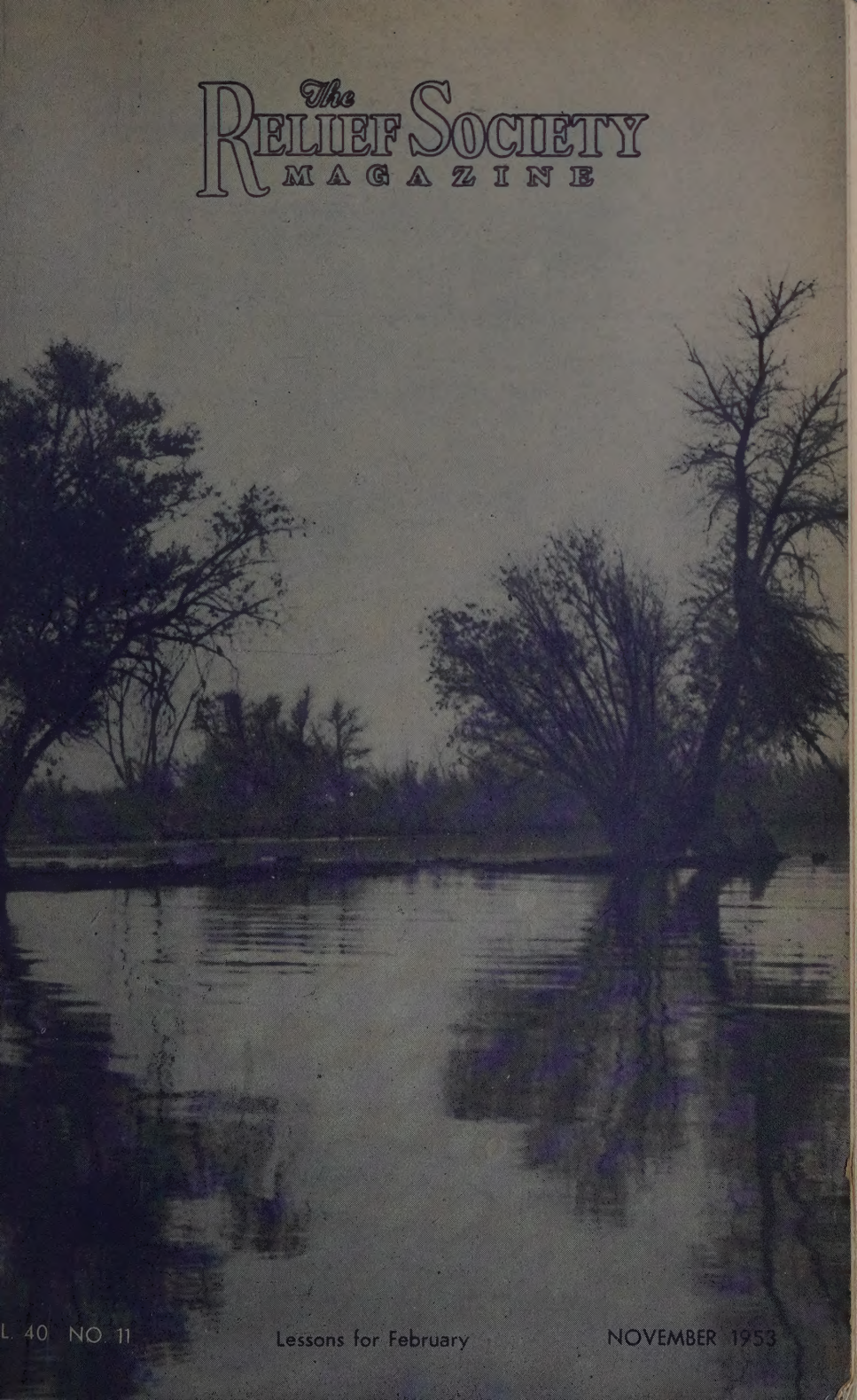
The Relief Society Magazine



L. 40 NO. 11

Lessons for February

NOVEMBER 1953

Autumn Lens

Dorothy J. Roberts

Autumn is beauty bannering the hills,
Blazing its final breath against the frost,
Piercing with lantern gold the creeping dusk,
Lighting the shadows after sun is lost.

Autumn is judgment ripened on the fields
And in the jeweled orchard's pendant loot;
The loaf returning to the givers' palm.
To the diligent, autumn is the fruit.

But to the wanton, autumn is a sign
Of warning lettered by a flaming hand:
That one less summer waits; with this one lies
His substance, withered leaves upon the land.

The autumn lens is ground by March and seed
And by the bending back and April rain.
Vision tempers beauty's meaning to the mind:
Glory past declaring; death on the plain.

The Cover: "Water Patterns on Utah Lake," Photograph by Willard Luce
Frontispiece: Landscape on Boulder Mountain, Utah, a part of the high Aquarius Plateau, north of Escalante, Photograph by Willard Luce
Cover Design by Evan Jensen

From Near and Far

The Relief Society Magazine for August came today, so I haven't enjoyed every morsel of it as yet, but felt I should express to you a deep appreciation for the two lovely articles. Dr. Edwards' "Living More Abundantly on Your Income" should be read by every parent and child old enough to understand. I would, however, in all seriousness, like to have Dr. Edwards' menu when he states that he can feed a family of eight to a healthful breakfast for fifty cents in these days. Mrs. Longden's "Family Home Hour—Maker of Happy Memories" is lovely. It contains many excellent suggestions to make families enjoy this lovely occasion to the fullest. As a family we find our family hours very necessary and wholesome. Our five-year-old, Freddy, is the finest master of ceremonies and delights to call on each member of the family for a "part." Even nine-year-old Chris has taken his turn at the piano as accompanist, for our family song fest.

—Frances C. Yost
Bancroft, Idaho

In answer to Mrs. Yost's question on a breakfast menu, Dr. Edwards suggests the following: "The typical breakfast in our home . . . costs about 50c. It includes orange juice or tomato juice. Sister Edwards makes marvelous tomato juice, and of course it is an excellent breakfast food. We then serve a substantial bowl of whole-wheat cereal. We buy wheat and have it in storage . . . . We eat the cereal with whole milk and without sugar." —Ed.

I think you have just published a true masterpiece. I don't know when I have ever read a more soul-stirring, beautiful, and uplifting story than "The Refuge" by Margery S. Stewart in your August issue. The artistry in it is superb. If people of the world could only read and vicariously experience something like that as I experience it each time I reread that story, how much better the world could be. I think this story is a rare and beautiful gem—truly great literature that speaks to the souls of each of us. Thank you so much for publishing it.

—H. Carma Winterton
Roosevelt, Utah

Grace M. Candland Jacobsen, of Provo, Utah, died in August 1953, at the age of eighty-one. Author of many poems, stories, and articles, she was greatly loved for her inspirational writings and for her kind and sympathetic personality. Her work has appeared in *The Relief Society Magazine* over a period of many years. She was a member of the Provo Chapter of the League of Utah Writers.

The *Magazine* is very much appreciated here in Tasmania where we are so far away from Church headquarters. I have been a member of the Church for thirty-two years, having joined when I was six years old, and now that I am a widow with four young children, the Church and all that it stands for are a great source of strength to me.

—Rita Pugh
Launceston, Tasmania

I like *The Relief Society Magazine* because it is part of our home. It has given us many happy hours reading the variety of fine literature it has to offer—spiritual admonitions, poetic inspiration, practical information, and wholesome reading material. There is inspiration in each and every page for both young and old. I find it a great help in cooking, sewing, entertaining, and home management. "Notes From the Field" keep us informed with what is going on. "From Near and Far" often gives the name of a friend or a loved one, and is just like getting a letter from home.

—Ardella Hackford
Covina, California

Words cannot express our appreciation for the *Magazine* and the high quality of material it contains each month. It seems that the further we are from the center of the Church, the dearer the Church is to us, and the auxiliary organizations and the publications. We have had a fine branch here in Tehran and some very inspirational Relief Society meetings. Our conference in March was especially fine, I thought.

—Mrs. Helen Milligan
United States Embassy
Tehran, Iran

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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Testimony, the First Responsibility of Relief Society

President Belle S. Spafford

[Address Delivered at the Annual General Relief Society Conference, October 1, 1953]

IN the few moments that I speak to you today I pray that the spirit of the Lord will be with me; that what I say may be pleasing unto him and acceptable to you, my beloved sisters of Relief Society.

Relief Society is now over 111 years old. Throughout its lifetime, it has been designated by various names. At the first meeting of the society, by vote of the sisters, it was given the name "Female Relief Society of Nauvoo." Following the exodus from Nauvoo, some time elapsed before it was formally organized again in the wards, then to be known as "The Female Relief Society." In 1872 the term "Female" was dropped. Still later the name "National Woman's Relief Society" was adopted. June 27, 1945, it was given the name "The Relief Society of The Church of Jesus Christ of Latter-day Saints," the name by which it is known today. We believe this name to be a most suitable designation since it identifies the society as an auxiliary of this great and wonderful Church. It is its position as the woman's auxiliary of The Church of Jesus Christ of Latter-day Saints that gives to the Relief Society its influence, its power, and its strength. It is this, and this alone, which makes it preeminent among women's organizations throughout the world.

The First Presidency, in a message addressed to the presidency, officers, and members of the Relief Society, July 22, 1942, our centennial year, admonished the sisters of the Relief Society "never to forget that they are a unique organization in the whole world, for they were organized under the inspiration of the Lord bestowed upon that great Prophet who was divinely called, by a visitation of the Father and Son, in person, to open up this Last Dispensation, the Dispensation of the Fullness of Times. No other woman's organization in all the world has had such a birth."

The constancy of its purposes, their suitability to the needs of each succeeding and changing era, the consistency with which its basic programs have furthered and accomplished its purposes, attest the divine inspiration attendant upon the society.

To search after objects of charity and administer to their needs, to pursue study along lines of thought and action that tend toward the elevation, development, and advancement of women, to enlarge homemaking talents and increase homemaking skills, to implant and nourish testimonies of the divinity of Jesus Christ and the divine mission of Joseph Smith—these are the fundamental purposes of Relief Society.

Among these purposes, the one which stands of paramount importance is the development of testimony. Having this, all else falls into place, both in our individual lives and in our organization pro-

cedures. The gospel of Jesus Christ encompasses all that is good. Charity toward one's fellows is part and parcel of the gospel of Christ. The sister filled with the spirit of testimony is impelled toward seeking after objects of charity and administering to their wants. Alma tells us:

> . . . if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold . . . ye are as hypocrites who do deny the faith (Alma 34:28).

The continued search for light and truth, eternal progression, is a basic teaching of The Church of Jesus Christ. The Latter-day Saint filled with testimony believes that:

> Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come (D. & C. 130:18-19).

He follows the admonition of the Lord to "seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith (D. & C. 88:118).

THE sister with a testimony knows the place and importance of the home and family in the eternal scheme of life. She knows "the earthly home has its pattern in the heavens," thus she strives to preserve her home at its very best.

If every Latter-day Saint sister had a sure knowledge of the divinity of Christ and the truthfulness of his gospel, she would do the will of the Father; and she would gladly serve as the handmaid of the Priesthood in building the kingdom of God on earth; she would willingly work in any capacity in which the Church called her to serve.

To have a testimony contemplates that one accepts, without reservation, that Christ is the Son of God; that he came to earth to redeem God's children; that he suffered and died to atone for the sins of man; that he arose from the dead, bringing to pass the resurrection; that he will come again in his glory; "that all men shall stand before him, to be judged at the last and judgment day, according to their works" (Alma 33:22).

Testimony contemplates a full acceptance of all of the doctrines taught by Christ, and given again in this day by the Lord through the Prophet Joseph Smith. A concise summary of the doctrines of the gospel was given by Jesus when he showed himself to the people of Nephi as the multitude was gathered together in the land Bountiful. Said Jesus:

> And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.
>
> And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God (3 Nephi 11:32-33).

Prophets, ancient and modern, have borne fervent testimony of these truths. Moses, the mighty lawgiver of Israel, sang of God's mercy and vengeance, declaring that

"the Lord alone did lead him, and there was no strange god with him" (Deut. 32:12).

Job, in the midst of the sorest of afflictions, remained steadfast, proclaiming: "I know that my Redeemer liveth."

Alma, in fervent appeal to his people, spoke thus: "Now behold, my brethren, I would ask if ye have read the scriptures? If ye have, how can ye disbelieve on the Son of God?" (Alma 33:14).

The personal manifestation of God, the Eternal Father, and his Son Jesus Christ, in modern times to the boy Prophet brought forth a testimony that remained unshaken through martyrdom: " . . . For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it . . . ."

The Prophet Joseph Smith was martyred June 27, 1844, but apostles remained to bear testimony and apostles and prophets have been raised up since that day to bear testimony and carry forward the glorious work of the Redeemer.

AT the last general conference of the Church, we of this day were favored and blessed in hearing our present beloved prophet and leader, President David O. McKay, bear testimony in words which rang with conviction:

> . . . acceptance of the divinity of Christ's mission and compliance with the principles of his gospel, give assurance of immortality and eternal life.
>
> I testify that a knowledge of his existence and of the truth of his gospel is the source of the greatest comfort and happiness to man.

But testimony is not reserved for God's prophets alone; it is not alone for those who bear the Priesthood. It is for all God's children, his daughters as well as his sons.

How then is this precious possession to be obtained? Alma says:

> But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words (Alma 32:27).

Then he compares the word to a seed that planted in the heart must be nourished with great care that it may get root, that it may grow up and bring forth fruit unto us.

In John 7:17 we read: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Here, the key is given by the Lord. Following closely the path he marked brings us to the light. If we do not now know that Jesus is the Lord, it doesn't mean that he cannot be known to us. It means that it is our duty to find the pathway to the knowledge that Jesus does live. We are not justified in saying that we may not know, until we make every effort to know the most important truth in the universe—the divinity of Christ.

The Lord has told us that we shall receive a knowledge of whatsoever things we shall ask in faith with an honest heart, believing that we shall receive. Those who seek in faith and sincerity are promised that the same conviction will come to them that came to Peter: "Thou art the Christ, the Son of the living God" (Matt. 16:16). To know this is life eternal.

This knowledge comes to one through the Holy Ghost which shall come upon him and dwell in his heart.

A testimony of the divinity of the Christ and of the truthfulness of the restored gospel has within it the power to make us completely happy. The fruits of testimony according to Alma are:

> . . . most precious . . . sweet above all that is sweet . . . white above all that is white, yea, and pure above all that is pure . . . ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst (Alma 32:42).

A firm and unwavering testimony is of first importance to a mother, not for her sake alone, but also because of her key position in the home and the potency of her influence upon her children. She is peculiarly situated to implant faith and build testimony, or to cause doubt and discount truth. Children are pliable, receptive to suggestion, direction, and teaching, but once habits of thinking and behavior are established, once beliefs are fixed, it is extremely difficult to modify or change them. Mothers everywhere today are seeking and praying for the safety and protection of their sons and daughters against the forces of evil and temptation so prevalent among us. The surest and strongest protective armor a child can possess is a testimony of the gospel of Jesus Christ. A personal testimony in the mind and heart of the mother is the beginning place in the establishing of it in the mind and heart of her child.

The Relief Society has always been concerned with testimony. The records, in speaking of the days in Nauvoo, report: "The women had recently accepted the restored gospel which stimulated study, discussion and testimony bearing, and directed their activities in accordance with the teachings of the Savior."

Of the early days in the West we read: "One meeting a month was devoted to sewing and caring for the needs of the poor, at the other meetings the members received instruction and encouragement from the discussion of elevating and educational themes, and were comforted and strengthened in their faith in the gospel by bearing their testimonies."

Today we are studying The Book of Mormon; we are encouraging all of our members to read it that they might know that Jesus is the Christ, the Son of God. Relief Societies are instructed to teach and to conduct all of their activities in such a way that the beauty and majesty of the simple truths of the gospel will shine through. A period is provided monthly wherein the sisters may bear testimony to these truths. The building of testimonies is our most important work.

I am grateful for the knowledge which I have of the divinity of Christ and of the divine mission of the Prophet Joseph Smith. I love the gospel. Its truths grow in beauty and value in my life daily. My testimony lightens my load and brings peace into my heart.

God grant unto you, my sisters, whom I love so dearly, the blessing of a testimony, that your burdens may be light and your souls at rest.

"For Every Man Receiveth Wages"

Counselor Marianne C. Sharp

[Address Delivered at the Annual General Relief Society Conference, October 1, 1953]

WHEN we think of wages which we earn in this life, invariably there come to mind monetary wages which many earn and which are spent for the necessities of life and then, perhaps, for luxuries, if any money remains. Wage earners spend long hours at work, and dream and plan to find better ways to get results which will win the recognition of those over them and cause them to increase their wages. These increased wages may be reflected in a beautiful home, a new car, a yacht, or some other material possession. It is a sorry thought that earnings are often used merely to collect possessions which remain on the earth when we pass on.

But every minute of every hour every person is earning other wages whose payment is sure and eternal. What these wages are, however, depends upon the one who pays us, and each person chooses for himself the master who will pay him his wages. Because we are all human and subject to the trials and temptations of the flesh, and because each person can act as he wishes, sometimes we may choose to obey one master, and again the other may gain the ascendancy over us. In the Doctrine and Covenants the Lord says:

> And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; For they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey (D. & C. 29:43-45).

Alma declared likewise,

> For every man receiveth wages of him whom he listeth to obey . . . (Alma 3:27).

Thus, whether or not we are conscious of the fact, each day we are earning wages, paid by the principles and powers of light or of darkness, by the principles and powers of good or of evil, we taste either the sweet or the bitter. One action may be conceived in hatred or malice, and we receive the wages of the evil one for that hateful action. Again the good within us may prevail, and for a deed of love and mercy we are rewarded with good wages.

An onlooker cannot determine which master we are serving at a given time. Only the Lord, who knows all our intents as well as our actions, is cognizant of the wages we are receiving. Of two neighbors living side by side in affluence, one may be paid in the wages of eternal life, the other in the wages of sin. Of two neighbors living side by side in poverty, one may say to himself, if I had I would give to the poor, and receive wages of eternal life; the other, secretly coveting another's

wealth, may be earning the wages of sin. Man cannot judge.

Neither can one man judge the wages of his neighbors by the calamities and trials he may be called upon to suffer. The Lord has said he will have a tried people and that those whom he loves he chasteneth. But some may ask, if we are called upon to suffer when we are good, why should we strive for wages from the powers of good rather than wages from evil? The latter often appear very alluring and attractive. But Alma reminds us:

> . . . Whatsoever is good cometh from God, and whatsoever is evil cometh from the devil. Therefore, if a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of the devil, for he hearkeneth unto his voice, and doth follow him. And whosoever doeth this must receive his wages of him . . . (Alma 5:40-42).

WHAT is there which each person who follows the Good Shepherd will be paid to manifest to his own soul that he hearkeneth unto the voice of the Good Shepherd? There may be other wages, but one which is paramount is that gift given to us by the Savior before he left mortality. In the upper chamber, before he crossed the brook Cedron on his fateful way to Gethsemane, the Savior, surrounded by his beloved eleven apostles, promised:

> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (John 14:27).

He who is paid by the Good Shepherd, in the lonely hours of silent darkness though he be in the anguish of sorrow, will still have an untroubled heart and be unafraid as he bares his soul to his Maker. On the other hand, the wretched soul whose master is Satan, will never find the peace that passeth understanding, unless he repents.

The wages of goodness awaken the soul to better living, hour by hour. Thus the faithful Latter-day Saint woman has feelings of charity for the fatherless, the widow, the distressed, and the discouraged. She goes about doing good, loving her neighbor. She studies the scriptures and increases her understanding by learning. Her charity never faileth.

Brigham Young warned:

> The best woman that ever lived on the earth has only just made her escape from this world to a better one, with a full assurance of enjoying the first resurrection. It requires all the atonement of Christ, the mercy of the Father, the pity of angels and the grace of the Lord Jesus Christ to be with us always, and then to do the very best we possibly can, to get rid of this sin within us, so that we may escape from this world into the celestial kingdom (*Discourses of Brigham Young*, 1925 edition, page 93).

Since this is so, how carefully we should observe the great commandments given to women on motherhood and service, how zealously we should train and guide our children in the paths of righteousness, how anxiously we should strive to enlarge our souls to love our neighbors as ourselves. How humbly we should hearken to the voice of the Good Shepherd, and follow him that we may receive the wages of eternal life, That we may all do so, I pray.

Charity—A Gem of Many Facets

Counselor Velma N. Simonsen

Scheduled for Delivery at the Annual General Relief Society Conference
October 1, 1953

THE Relief Society is more than one hundred and eleven years old; it has a membership of more than 140,000. Throughout the world wherever there are Latter-day Saint women, almost without exception, there is a Relief Society organization. And for what purpose? To minister to those who are sick and in want; to give encouragement to the weary and heartsick; to strengthen the weak in the faith; to save souls. The Prophet Joseph Smith, himself, established our society for these purposes. For, said he "It is natural for females to have feelings of charity and benevolence."

Through the wise leadership of women of the past, the scope of Relief Society has ever broadened and widened, but charity is, has been, and always will be, the true spirit and genius of the Relief Society organization. It was inculcated by the Prophet in its beginning, and has been reiterated by the leaders of the Church and by the leaders of the organization.

Appropriately, the organization chose for its motto: "Charity Never Faileth."

Too often we think of charity in terms of the physical needs of people, of giving something big and generous, but Paul says, "Though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing" (I Cor. 13:3).

Charity is a gem of many facets. Caring for the material wants of our brothers and sisters is only one of these facets. So, while we continue to do the big and generous things, let us also remember to do the little, everyday acts of charity which add luster and brilliance to the gem of charity.

You Relief Society workers who can accept release from office and continue to be active, kind, and helpful, manifest real charity. You mothers who maintain homes where kindness and patience are taught and practiced, do so with charity that suffereth long and is kind. It is important for us to give tenderness and understanding to the weary and heartsick. The officers of Relief Society are constantly called upon for such service.

We cannot all be officers but, we do not have to be set apart to do good. And though we can not all be officers of Relief Society, we can all be members. A good Relief Society member will seek out these needy souls and minister to their needs. Is there a blind sister in your ward who would enjoy regular attendance at Relief Society? Who guides her to the meetings? Maybe your neighbor has had an experience that has made her bitter and sharp tongued. Have you tried to brighten her up with a friendly visit, perhaps taking with you a glass of your delicious jelly or your new recipe for cookies? Many today are

truly sick at heart and need all the tenderness and understanding possible. Building up the morale of a sister, giving her a desire for the things of the spirit, are quite as vital as food for her physical body.

Often one of the devices of the evil one to destroy our happiness and our usefulness is to bring a spirit of contention into our midst. Sisters, the way to keep free from contention in our society, in our homes, or in our communities, is to develop charity. There can be no contention where there is charity. Seek out and find the good in your fellow men.

AN artist, not long ago, was giving a talk on art appreciation to a group of women. He exhibited some pictures for their consideration. One picture was especially admired by the group. The artist said, "Point out some of its defects." Then, on second thought, he added, "Perhaps I had better not ask you to do that, or you might think more about the defects than the good points, and so your enjoyment of the picture would be marred."

Is this not also true in regard to human affairs? When faults, or even the failings of an individual, are pointed out, they then seem to stand out more prominently than the virtues. We all cherish ideals of some sort, and most of us like to idealize our friends. It comes, therefore, as a shock when the uncharitable person begins to show how faulty the idealized one is in his estimation. When this experience has been repeated a few times in life, one begins to look upon all people with more or less suspicion. How much better to think the best of others and to put into daily practice the thing so needful to make life desirable and beautiful, that great command, "Do unto others as ye would that others should do unto you." That, and the command which the Savior designated as the greatest of all commandments, "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength," and "thy neighbor as thyself," are precepts which form the very foundation of a beautiful and charitable life.

Those who are striving with all their might to fill their lives with good thoughts and noble deeds have little time or desire to criticize others or hold up another's faults for inspection. Who among your acquaintances are the most charitable towards the shortcomings of other people? Is it not those whose lives are most nearly perfect? Relief Society members, as a rule, are among the best women of the earth in observing these principles, probably the very best. But, sisters, we must ever be on guard, to continue to do so. We are told in Holy writ, ". . . the tongue . . . is an unruly evil . . . ." (James 3:8).

ENVY, spite, and petty jealousies are the emotions which give rise to many of the hateful little things that are said and done, and the damage done to a reputation or to the happiness of some sister by an idle word is ofttimes irreparable. Unkind, cutting remarks have a deteriorating effect upon some people. Kind words, and a little appreciа-

tion, are as helpful and as needful to most people as is sunshine to most plants. It has been said that people who appreciate us can do almost anything with us. The Savior had the seeing eye, the understanding heart that could detect the good and the beautiful in everyone. He always emphasized the loveliest thing in man or animal or nature. He made people respect themselves, and they held their heads higher, feeling that there was hope in life. He showed charity toward those who were outcasts, because he could see something worthy in them. It is a worthwhile experiment to use his method to search out and emphasize the good that is often buried so deep that few see it.

Sisters, in these days of anxiety and strain, let us regard one another with tenderness, love, and sympathy; let us not feel that charity is only for the officers of Relief Society, or to be exercised by special assignment in order to get credit for so doing; let us continue to be thoughtful, kind, and good; let us seek with greater interest, greater enthusiasm, and greater love to be good Relief Society members, living up to our motto "Charity Never Faileth."

Report and Official Instructions

[Digest of an Address Delivered at the Annual General Relief Society Conference, September 30, 1953]

President Belle S. Spafford

IN bringing to you today a brief report of the status of the Relief Society as shown in the annual report for 1952, together with a few official instructions, I first wish to acknowledge the splendid leadership with which the society is blessed at this time in the stakes and missions of the Church. I also wish to pay tribute today to the members of Relief Society—the tens of thousands of faithful women who loyally lend their support and co-operation to officers, devotedly accepting assignments and carefully fulfilling them regardless of the amount of time and work entailed.

Narrative Reports

The narrative sections of the annual reports, as well as correspondence received at the general office, together with reports of general board members, indicate obedience on the part of our sisters to the Priesthood authorities who preside over them; they disclose extensive support of stake and ward building programs and other activities initiated by stake presidents and ward bishops. They show substantial co-operation with welfare committees in obtaining and supporting welfare projects.

General Board

Since our last general conference three members of the general board have found it necessary to be relieved of their general board re-

sponsibilities: Sister Achsa Paxman, who has served in this capacity for thirteen years, for health reasons; Sister Lillie Adams, who has served for seven years, who has been called to missionary work; and Sister Alta Vance, who served for five years and whose personal circumstances made it necessary that she be released. We deeply appreciate the contribution of each of these sisters to the work of the society. We are favored in having five new members added to the general board: Sister Gladys S. Boyer, Sister Charlotte A. Larsen, Sister Edith P. Backman, Sister Winniefred S. Manwaring, and Sister Elna P. Haymond. We know you will learn to love and appreciate these sisters.

Organizations and Reorganizations

At the close of 1952 there was a total of 196 stakes, an increase of eight over the previous year. There was a total of forty-one missions, a decrease of one over 1951. (The Chinese Mission was closed.)

There were 3,312 ward and branch societies, an increase of 135 over 1951.

Missions

Mission Relief Societies are to be congratulated on their progress. The percentage of potential members now enrolled and the increase in average attendance at regular meetings are particularly gratifying. The visiting teaching program is being continuously expanded, and organizations are drawing strength therefrom. The *Magazine* circulation has increased. There were twenty missions on the Honor Roll. Sewing and homemaking activities, the compassionate and other welfare services, as well as the educational program, are receiving careful attention.

Membership

Membership figures for the society as a whole show consistent growth. We now have 140,354 enrolled members, an increase of 7,903 over 1951. We are deeply grateful for membership increases.

Average Attendance

There was an average of 49,255 women, or 35.09 per cent of the total membership in attendance each week at the regular meetings. This was a slight increase over 1951.

Visiting Teaching

Visiting teaching is growing in extent and effectiveness. There were 2,240,244 visits made in 1952, an increase over the previous year of 184,441. These visits were made by 52,989 visiting teachers, an increase of 3,780 over 1951. These figures represent a tremendous strength within the society that may be drawn upon to further some of its most important purposes.

Educational Program

During 1952 there were 85,497 or 60.9 per cent of our members who participated in leadership activities. Of this number 11,360 were engaged in teaching the prescribed courses of study. Educational courses are designed to provide well-rounded, educational development for Relief Society members and to strengthen their testimonies of the gospel. During the forthcoming year we urge theology leaders to be painstaking in directing discussions

so as to build testimonies of the divinity of the Messiah. We are convinced that The Book of Mormon reading project has contributed greatly toward this goal. Reports from 206 stakes and nineteen missions indicated that 61,695 women, or forty-four per cent of the membership, have read the section of The Book of Mormon covered by the lessons for the first two years of the course. This was an increase of 16,995 over 1952. We have been led to believe that better methods of keeping count would show that a greater number of women have actually read the Book of Mormon than has been reported to us. We urge a more careful accounting for 1954. Favorable reports are coming in regarding the literature course. Members are finding in the study of English literature enlightenment and enjoyment. We have learned of two stakes which have had the members choose their favorite selections from among those studied in 1952. These have been mimeographed and prepared in attractive booklet form for distribution to members. These booklets reveal the discriminating taste of the sisters and disclose that the literature is becoming a part of their lives. The new social science course, "The Constitution of the United States," should be enthusiastically received by class leaders and members alike. This study should deepen appreciation of the struggle for freedom which preceded the adoption of the Constitution and give to the sisters a knowledge of the basic constitutional doctrines and concepts which safeguard our liberty. We feel this to be an extremely important and significant course of study for our members at this time.

Work Meeting

Figures for 1952 show the work meeting to be the poorest attended of any of the regular meetings. This poses a problem for stake leaders in stimulating ward leaders and in suggesting to them ways and means of attracting the members. Counselor Simonsen has said:

> The possibilities of the day are as broad as a homemaker's life . . . . We need to teach each other to sew, cook, darn, and mend. We need to help each other to learn new and better methods of home management and more efficient and economical ways of performing homemaking tasks . . . . Thoughtful and long-range planning is the key to successful work meetings.

Viewed from the point of its value to the sisters, the work meeting should be among the best attended of our meetings, but whether or not it accomplishes its purpose depends, in large measure, upon those who plan and conduct it.

Church Welfare

Throughout the Church the sisters continue to give excellent support to the Church Welfare program. We call to your attention once again the importance of having sisters who are assisted through the bishops sew for themselves rather than to draw from bishops' storehouses articles made by other sisters. An important part of your work is to train the teachable to sew.

Compassionate Services

The compassionate services show a gratifying increase. There was a total of 209,894 visits to the sick and homebound, an increase of 16,336.

There were 22,504 or an increase of 868 eight hour days' care of the sick given on a volunteer basis upon assignment of ward Relief Society presidents. The number of funerals at which Relief Society assisted was 6,474, an increase of 522. We appreciate the attention being given the aged and suggest that you do not lose sight of services Relief Society might render to those with some special affliction such as blindness.

Nursing Activities

As you know, throughout its lifetime of more than a century, Relief Society has regarded the care of the sick as a very vital and fundamental part of its work. In view of the general shortages of nurses today, we encourage you to provide instruction wherever possible in home nursing for Relief Society members. We suggest that you consult your local Red Cross Chapter to ascertain whether or not it is in a position to co-operate with you in conducting such classes. We also hope you will acquaint yourselves with available opportunities for both practical and registered nurse training and encourage sisters who are interested, qualified, and suitably situated, to take nurse training. We suggest that prospective enrollees of any nurse training course check with their local hospitals to make sure that the course they select will make them eligible to take State examinations and obtain a license to practice the type of nursing for which they have trained.

Responsibility in Nursing and Domestic Service

The question is frequently asked as to the financial and other responsibilities of Relief Society in cases where prolonged bedside nursing care is required. The general board encourages the sisters willingly to help one another, particularly in times of emergency or where immediate, temporary assistance is needed. However, we do not think the sisters should be required to assume prolonged and burdensome tasks of nursing and domestic service on a volunteer basis upon assignment of the Relief Society president, except in cases of unusual emergency. Relief Society conforms to the policy of the Church that the family should do its utmost to help itself, both through its own financial resources and through family members and relatives. Where families can afford to do so, they should make their own financial arrangements to meet their responsibilities, and Relief Society should co-operate in helping to find persons to perform the required service. In cases of persons who need continuous or prolonged nursing care or domestic service and who cannot meet such needs from their own financial resources, the matter should be referred to the bishop who is responsible for the welfare of ward members. As you know, Relief Society is now relieved of maintaining or administering a fund for welfare purposes.

Quilt for Emergency Use

In 1949 the general board recommended that all ward and branch Relief Societies keep one quilt on hand for emergency use only, the materials to be provided from Relief Society funds. We repeat this

recommendation at this time. We regard it as provident, motherly management for every ward and branch Relief Society to have a quilt on hand that might be used either for an emergency within the ward itself or elsewhere by the Church.

Relief Society Magazine

We greatly appreciate the excellent support given *The Relief Society Magazine*. We are very grateful for the large number of stakes and missions, mission districts, wards, and branches that attained position on the *Magazine* Honor Roll in 1952. We all know the importance of the *Magazine* to the society and to Latter-day Saint women and we acknowledge the outstanding service of *Magazine* representatives.

Honor Roll to Be Limited

It is with sincere regret that we now find it necessary, because of the ever-increasing number of Relief Societies and the limited space in the *Magazine*, to limit the Honor Roll listing in the *Magazine*.

It will no longer be possible to include in the Honor Roll the names of wards and branches. The general board will send to the stakes and missions their respective Honor Rolls, which will list the wards and branches achieving seventy-five per cent or more of their enrollment, and the general board will recognize wards and branches in the stakes at the annual Relief Society conventions. We also suggest that these societies and also branch societies in the missions be honored within their own respective stakes or missions by stake or mission officers. Perhaps the preliminary part of a spring union meeting (or in the missions a district meeting) might be thus used. Wards may recognize their *Magazine* representatives and any who assist them at a spring work meeting. The Honor Roll sent you by the general board will provide the necessary information for stake and mission recognition. This change in the publication of the Honor Roll will not affect the award subscriptions.

Indian Relations

We acknowledge with grateful appreciation the devoted service rendered by many of our sisters to the Lamanite women living within their respective stakes. As you know, the Lamanite work, along with that of other minority groups in the stakes, is now incorporated in the Stake Missionary Program. There are no longer Indian relations committees. The jurisdiction has been changed to the stake missionary committees. However, the work remains the same and must go forward.

Sisters, do all in your power in support of the missionary program. Acquaint your stake president with any service you feel the society might render the Lamanite sisters and do all you can to create love for them and an understanding of their needs.

In those instances where, in conformity with the *Handbook of Instructions* of the Relief Society, page 13, stakes have appointed as a stake board member a sister especially for Indian relations work, this sister may now be used in meeting any assignments related to the In-

dian program coming to the board from the stake president, along with any other special assignment you may wish to give her. Upon the retirement of this sister from the board, however, the Lamanite work assigned to Relief Society should be carried by those remaining board members best qualified to assume it, with no new appointment being made to fill the vacancy. No appointment to the stake board should hereafter be made for the minority group.

Financing Program

It has become a tradition with Relief Society that the society independently meet expenses incurred in the conduct of the work. We are pleased to note that during 1952 the Relief Societies were able adequately to maintain themselves financially, functioning according to recommended procedures and meeting operating costs.

We find the sisters very resourceful in their fund-raising activities. However, we remind you again that fund raising is not one of the primary purposes of Relief Society. It is not the intention that the societies should create for themselves large treasuries at the expense of overworking the sisters or at a cost of burdening ward members who are already heavily drawn upon financially to support other Church activities, nor should they engage in fund-raising activities that are out of keeping with standards, purposes, and character of the society. I also refer you to the letter on commercial selling sent to stake Relief Society presidents under date of May 11, 1953.

Entering into Contract With Commercial Companies

We have recently had reports of Relief Societies being solocited by commercial companies to enter into contract with them to engage in certain projects such as the distribution of a cookbook or calendar. We advise all Relief Societies not to sign any contract without first consulting their Priesthood authorities. Wards should also consult their stake Relief Society presidency and they, in turn, may refer the matter to the general board.

Monthly Reports

We note a number of stakes calling for rather detailed monthly reports from their respective wards. We caution you with regard to this practice. Information essential in the successful conduct of the work can, in practically every instance, be obtained through the annual reports or through the regular channels whereby we acquaint ourselves with the work in the wards.

General Board Endorsements

It is our understanding that occasionally you receive letters or circulars urging your support of programs or activities sponsored by persons or groups outside Relief Society. If such programs are endorsed by the general board, the letter or circular will so indicate.

Sisters, we thank you for the excellent service that you are giving to Relief Society. We pray that the Lord will bless you with health and strength and ability to continue your good work, that you will find joy and satisfaction in your labors.

Life of President David O. McKay

A FEW HIGHLIGHTS OF A BUSY LIFE

[The third article of a series on the ancestry and life of President McKay]

Jeanette McKay Morrell

PRESIDENT David O. McKay was set apart as a missionary to Great Britain by President Seymour B. Young, August 1, 1897. He was then assigned to labor in Scotland. The first part of his mission was spent in Stirling, where he made many lasting friends for the Church, as well as for himself.

On June 9, 1898, he received a letter from the presidency of the British Mission about which he wrote the following in his diary:

> Upon opening the letter I found it to be an appointment to the Presidency of the Scottish Conference. Realizing to some extent what a responsibility this is, I seemed to be seized with a feeling of gloom and fear, lest in accepting I should prove incompetent. I walked to a secret spot in the wood, just below Wallace's monument, and there dedicated my services to the Lord and implored him for his divine assistance.

He found the Conference House in Glasgow a large, poorly furnished place; so, with the assistance of the elders and the sister in charge, purchases of linoleum and necessary furniture were made to change it into livable headquarters, as a home for the missionaries, for their many callers, and for the saints and returning European elders, all of whom, at that time, sailed to the United States from Glasgow.

During this mission Dr. James E. Talmage and Elder George W. Palmer gave lectures on Utah, with accompanying stereopticon slides in a number of cities in Scotland. While these lectures were not financial successes, and the elders in the conference made up the deficits, they felt that much prejudice was allayed, and many who attended became interested investigators.

On May 29, 1899, a memorable Priesthood meeting was held in Glasgow in connection with the Scottish Conference, and it illustrates the spirit of this mission and the love and sympathy existing among those who labored there. President McKay records the events in his diary, excerpts from which follow:

> A peaceful, Heavenly influence pervaded the room. Some of the Elders were so affected by it that they expressed their feelings in tears.
>
> Just as Brother Young sat down after giving his report, Elder Charles Woolfenden said, "Brethren, there are angels in this room," and everyone present, impressed with the spirit of the occasion, and sensing the divine influence, could testify to the truth of his remarks. Elders wept for joy; sobs came from different parts of the room, and they were fitting, too, for it seemed manly to weep there.
>
> At the conclusion of the reports, all joined me in a prayer of thanksgiving to the Lord for his blessings and manifestations. President James L. McMurrin then addressed the meeting and said, among other things, "The Lord has accepted our labors, and at this time we stand pure before him." He continued, "Yes, brethren, there are angels in this room," and the announcement was not startling, but seemed wholly proper. Designating two of the brethren, he said their guardian angels were present, then turning to me he continued, "Let me say to you, Brother

BISHOP DAVID McKAY, FATHER OF PRESIDENT DAVID O. McKAY
As a missionary to Scotland 1881-1883

David, Satan has desired you that he may sift you as wheat, but God is mindful of you, and if you will keep the faith, you will yet sit in the leading councils of the Church.

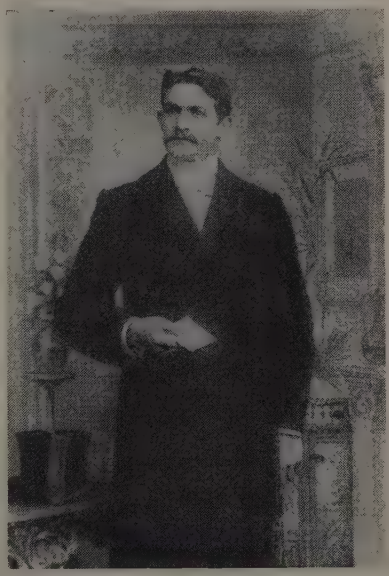
WAS it a coincidence that on July 17, 1887, when David was but thirteen years old, Patriarch John Smith had said, in his blessing, "For the eye of the Lord is upon thee—the Lord has a work for thee to do, in which thou shalt see much of the world. It shall be thy lot to sit in council with thy brethren, and preside among the people, and exhort the saints to faithfulness."

President McKay said of this occasion, "It was a manifestation for which, as a doubting youth, I had secretly prayed most earnestly on hillside and in meadow. It was an assurance to me that sincere prayer is answered, 'sometime, somewhere.'"

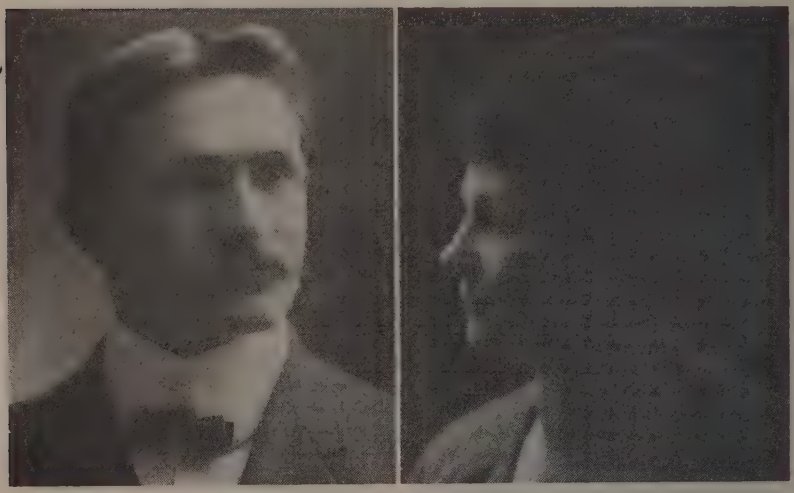
On one of his regular visits to Edinburgh he witnessed all the pomp and splendor accompanying the annual visit of the Prince of Wales in Scotland.

It was during this mission, also, that President McKay visited Thurso, the birthplace of his father. Here he met people who remembered his Grandfather and Grandmother McKay, as well as his father, Bishop David McKay, when he did missionary work there in 1881-83.

Later he went from a conference in Liverpool to his mother's birthplace in Wales. It had been arranged that he and President McMurrin should attend the Interna-



DAVID O. McKAY AS A MISSIONARY TO SCOTLAND
August 1897 - August 1899



PRESIDENT DAVID O. McKAY AND EMMA RAY RIGGS McKAY
Picture taken during their Weber Academy days when David O. McKay was president of that institution (1902 to 1908)

tional Eisteddfod together, but the latter was not well enough to go, so David went alone to Cardiff, where the musical festival was being held. He had a letter of introduction from Professor Evan Stephens of Salt Lake City, to Doctor Parry, the presiding officer at this musical event, and he was kindly received by the great musician, and introduced to Doctor Edwards, assistant director, his two daughters from Pennsylvania, and, after enjoying the competitive events, to many others in attendance. He went from here to Merthyr Tydfil, where he found relatives and friends of his mother, and wrote to her from the room in which she had been born. He was released from his mission in August 1899.

Before leaving Scotland, he received a letter appointing him as a teacher in the Weber Stake Academy, so upon his return he took up his duties in this institution, as well as becoming a member of the Weber Stake Sunday School Board. In both these positions he made outstanding contributions to the Church. As second assistant to Superintendent Thomas B. Evans, his was the responsibility of the class work, and those who remember the methods used in Sunday School teaching at that time, will appreciate the great need for reorganization in preparation and presentation of lessons. President McKay's plan included a careful grading of students, and a definite course of study for each department, with an adequate teaching force in each ward, and corresponding supervisors for every department of the stake board.

THE task of education really commenced when he instituted the outlining of lessons and co-operative

discussions of the month's work among all stake teachers in their respective departments at monthly union meetings. This plan, and many others which he instituted and which are taken for granted now, were innovations in the year 1900. He worked in Weber Stake for six years, when he became second assistant to President Joseph F. Smith, who was General Superintendent of the Sunday Schools. Three years later he became first assistant to President Smith, and, in 1918, received the signal honor of being appointed General Superintendent, and the Sunday Schools of the entire Church began to feel the "vitalizing touch of his radiant personality, and the stimulating power of his leadership." On May 19, 1919, he was appointed Church Commissioner of Education, which added still greater responsibilities to an already busy life.

David was married to Emma Ray Riggs on January 2, 1901. She had received her Bachelor of Arts degree from the University of Utah, and was an accomplished musician, having studied piano with her mother, who was one of the best piano teachers of her time in Salt Lake City. Later, she continued her musical studies at the Cincinnati Conservatory of Music. During their university days, Ray and David's sisters became good friends, and several years before their marriage, she visited at the family home in Huntsville, where she won a special place in the hearts of the McKay family—a place she has kept throughout the years. She has been a wonderful mother and a devoted wife, never complaining at necessary absences from home, and waiting patiently for her husband's frequently late arrivals for carefully prepared meals.

She has always been an inspiration in his work, and a constant companion in his many appointments, here and abroad. A great part of the responsibility of rearing their family has been hers, because of President McKay's frequent absences from home on account of Church duties, and the four sons and two daughters, with their families, are a monument to her training, as well as to that of her husband.

AS a teacher and as principal at Weber Stake Academy, David lived his ideals and influenced his

PRESIDENT McKAY AS GENERAL SUPERINTENDENT OF THE DESERET SUNDAY SCHOOL UNION (1918 - 1934)
With his assistants Stephen L Richards (left) and George D. Pyper (right)

students by example as well as by precept. He gave the same intelligent preparation and concentration of thought and effort to his literature classes as to theology. As a result, a visiting principal from another institution made this remark after a visit to Weber: "Here is the true spirit of the Latter-day Saint schools."

Principal McKay gave sympathetic understanding to the problems of every student, and in this way gained the confidence and respect of all. During his tenure of office as principal, the departments of domestic arts and domestic science were inaugurated; a band was organized; Weber's colors, purple and white, were adopted, and the first issue of the school paper, *The Acorn*, was published. The school grew so rapidly that the existing quarters were inadequate, and when he applied to the board for additional housing facilities, they replied: "You may have a new building if you can raise the money to pay for it, but do not expect one dollar from us." Knowing that these board members had mortgaged their homes for the original building, Principal McKay did not blame them for taking this stand, but their decision did not alter his determination to have more classrooms and a larger auditorium.

The problem was discussed at a special meeting of the faculty, and a plan to visit every ward in the stake, besides soliciting personal assistance, was adopted. In the history of education probably no faculty of its size ever worked more diligently or with greater determination than did Principal McKay and the teachers of Weber Academy. The result was the erection of the sixty-thousand dollar addition, and the board was not asked to contribute one cent. Through the years the building has served students and public alike as a community center for lectures, theatres, and assemblies, besides furnishing more adequate classrooms. Not one of that faculty group will ever forget the generous response of the "friends" of Weber Academy.

IN the meantime, April 8, 1906, David was chosen to become a member of the Quorum of Twelve Apostles, one of the greatest honors that can come to a member of The Church of Jesus Christ of Latter-day Saints. He was ordained by President Joseph F. Smith, and assumed his duties of attending extra meetings in Salt Lake City and visiting stake conferences, besides those he was already carrying in Ogden City and Weber County.

When he left the school in 1908, made necessary by the pressing duties connected with his call to the Council of the Twelve, the annual issue of *The Acorn* was dedicated to him, and the following is an excerpt from that number:

> Fortunate indeed are the students who have been registered in his classes; for when he taught religion, he gave truths he believed and had proved in practice. His lessons in literature were interpreted in the light of love and charity for all mankind, and his moral teachings had behind them all the force of a perfect moral life.

On November 8, 1922, President McKay, his wife, and five children left Utah for England, where he had been called to preside over the

PRESIDENT DAVID O. McKAY AND EMMA RAY RIGGS McKAY
In the park at Zurich Lake, Switzerland, 1922, while President McKay was presiding over the European Mission

THE FOUR McKAY BROTHERS
(Photograph taken in 1933)

In front, at left, President David O. McKay; right, Dr. William McKay (deceased); at back, left, Elder Thomas E. McKay, now Assistant to the Council of the Twelve; right, Morgan McKay, now a resident of Kellogg, Idaho.

European Mission. During the following two years President and Mrs. McKay traveled two thousand miles, held 525 meetings, and visited every mission except South Africa, addressing, in the aggregate, seven thousand people. It was at this time that the French Mission was reorganized, and before the two years ended, was in a flourishing condition, with new interest awakened, and members being added.

Probably the two outstanding accomplishments of this mission were the overcoming of the insidious attacks on the Church by the British newspapers, and the extending of missionary work to members, in addition to the elders called for that special purpose. For some time

previous to 1922, British newspapers had been publishing spurious articles about the Mormons, and had invariably refused to print refutations written by elders or members. After going into the records on this subject, President McKay decided that to continue the prevailing practice would be futile, and so decided on a change.

Without giving any information to reporters, he wrote directly to the editors of the papers. Commencing with the editor of *John Bull*, one of the oldest and best of the weekly newspapers, he wrote a long letter appealing to English sportsmanship and love of fair play, and requesting only that the truth be told about the Latter-day Saints, instead of the untrue stories which had hitherto been published in that paper. To the amazement of all concerned, the issue of the next week contained the following large headlines: "A Daniel Come to Judgment," and under this caption appeared the letter of President McKay in full. Not another article in opposition to the Church appeared in the next two years in that paper. The result was the same with other papers, and elders and members alike enjoyed a respite from this form of persecution.

In one town in Wales, where members had been meeting in a public building, the town council decided to prohibit any further Mormon assemblies. A letter addressed directly to the council was effective in stopping the action against the Church. The same result was effected in Scotland.

The second achievement was in his appeal to every member in each conference to become a special missionary, pledging himself or herself to bring one member into the Church during the year. It was suggested that the convert might be a relative, friend, working companion, or even an acquaintance, or a stranger. The result was that the increase in membership in the European Mission in 1923, excelled previous years by a large margin. That experiment, if put into practice in the missions and stakes today, might prove as successful as during that record year, and what a difference such an innovation would make to members as well as to the growth of the Church!

Toward Remembering

Renie H. Littlewood

The road winds deep along the thin-worn track,
The road where memories crowd every turn;
Some sight or sound can ever lead me back,
Some vagrant thought will ever make me yearn
To know again the things I came to know
In days when eager time ran on apace.
A snatch of song, a field where daisies grow,
A welcoming smile that warms a well-loved face,
A glimpse of hills afar, the pelt of rain,
The way a swallow dips on outstretched wing;
A sigh of wind, a sudden twinge of pain—
These etch the roadway toward remembering.

Just Like Edison

Molly Johnson

IT was late November. Winter had stamped an icy foot on the rural community in northern Wisconsin where we lived, and the harvest had been gathered in. With all the heavy work finished for another year, the inevitable happened. My father began tinkering.

Now we had seen father through many a tinkering spree. Doll cradles, magazine stands, bookcases, and even little chairs for us children to sit in, but this time it was different. It was worse, sort of grim and scary. My father wouldn't even talk to us while he worked, and this was so unusual we were frightened.

Evenings, when play was over and everything would begin to turn velvety-black outside, Mama would call us in, and we would sit—all four of us in a line—on a basement step near the musty potato bin, and watch father while he stuffed batteries, wires, tiny nuts, and bolts, and all kinds of other things into a big oatmeal box.

We were sitting there one evening with questions just about exploding inside us when my brother got up and slowly inched over to where Dad stood at his workbench. He had a bunch of wires in his hand and was staring so hard at a magazine we wondered if he was angry at it.

Big brother watched him a little while, then asked in a voice you could hardly hear, "What's it gonna be, Dad?"

We didn't breathe till we saw Dad's face soften a bit. He looked up and answered, "A radio, son."

I sighed and thought it must be nice to be the only boy in the family and not be afraid to ask questions whenever you wanted to. But my sister, the one who was two and a half years older than I, gave a big gasp. "A radio. Golly!"

She flew up the stairs, and my tiny sister and I tagged after. We ran to the kitchen stove where Mama stood mixing something that smelled wonderful.

"Mama!" my sister cried out, "Mama, you know what Dad's doing? He's making a *radio!*"

Mother looked at all three of us and nodded her head slowly. "Yes, I know. I asked him to buy us a radio for Christmas and he said, 'Buy you a radio! Hah, I'll make you one!' "

After that things were worse than school at our house. Dad was silent and never played with us as he had before, and Mama was quiet, too, so we would be quiet. We were quiet because we had to be.

Another funny thing was the way the news of Dad's contraption went all over town. He told us not to tell a soul what he was making, yet it got so I just never went anywhere without people asking me how Dad's radio was coming, unless Dad was with me. If he was there, they didn't say much of anything.

AT last the big day came, the Saturday when Dad would test his radio to see if it worked! He didn't tell us until that morning. He wanted to be sure. Twice before he had disappointed himself and us, too, by hinting of this a few days ahead of

time. In each case something had gone wrong, and each time he had had to go into town again and get a new part and then work late into the night fitting it in. But this time he was sure. He had hurried it up for Saturday night, he said, because that should be a good testing time. There were more programs on, and it was going to be a cold, clear night. Of course, he didn't tell us not to tell anybody. After all, who knew he was making a radio?

We spent that afternoon in the crisp, squeaky snow and bright sunshine, sledding down School Hill with all the neighborhood youngsters. I don't remember now if we said much of anything about radios, but we could have, because an awful lot of people just happened to sort of drop in at our house that evening. They sat in the living room, the dining room, on the stairway going upstairs, and in the downstairs bedroom—strung along the edge of the bed where Mama would never let us sit. Most of them were packed in the big kitchen, though, where my father was seated at the table with his contraption.

The ladies were talking about sewing and babies that had colic, so I shoved through them to where three men stood arguing in a corner of the dining room.

"I'll bet you my first spring calf that this thing don't work. You got to be a 'lectrician to make radios," one man was saying.

I didn't know him well.

"Takes courage to try something like that," another man mumbled, hardly opening his mouth when he talked. "You wouldn't catch me doing it."

The third one had a face that was round and red as a tomato. He had red hair, and he was always smiling. "You gotta hand it to that fellow, though," he laughed. "He never starts anything he doesn't finish. If it doesn't work tonight, it'll work some other time, and I'm going to tell him so right now!"

He shoved through the tangle of people till he reached my father.

"Look, Fred . . ." he began, and his hand made a big gesture.

It hit the oatmeal box and spilled it to the floor. Crash went the biggest dream we had ever had for Dad's tinkering, and crash went the radio that was going to work for us *tonight*. For sure—in front of all these people!

My father dropped his head into his hands and braced his elbows on the table. He wouldn't even look at the pile of spilled things on the floor, and for a long time everything was awfully still.

Tomato-head mumbled again and again that he was sorry. Slowly my brother began to pick up the stuff. "Don't worry, Dad," he kept saying. "We'll put it together again. If you did it once you can do it again. Watch and see if you can't. And this time I'll help you."

MY father didn't look up. He just sat there, his head in his hands, shaking it from side to side slowly. My brother set the oatmeal box with some of the stuffings still in it on the table. Next he picked up piece after piece and tried to fit them in. My mother came and made the people move back in a circle in case anything had rolled a little ways.

"Is this how it went, Dad?" my

brother asked over and over again.

My father wouldn't look up.

"Is this right? Dad? Look, the soldering is all right . . . just these other pieces came loose."

Father lifted his head. He looked as if he were sleeping with his eyes open as he straightened the box on the table before him. He didn't say a single word, just took piece after piece and began fitting them in. Some of them took a long time, and he wanted to give up, but my brother made him keep on working.

It was getting late, and my mother came up twice to make me go to bed, but I wouldn't go. I wanted to see the thing work.

My eyes hurt with heaviness as I watched my father and brother working with all the things that were growing out of the oatmeal box again. How long they worked! Dad tinkered and tinkered with them. Then he put on the earphones.

He listened, turning buttons all kinds of ways for the longest while.

Suddenly, he took off the earphones and then took part of the stuffings out of the oatmeal box and changed two little things halfway down to the bottom.

My mother came up to me where I was sitting on a neighbor's lap and begged me to go to bed, but I shook my head and jerked my hand out of hers so hard she went away kind of angry.

At last the earphones were on my father's head again. He wound up buttons on the contraption and waited. By now he looked like he had a gray and a brown tissue paper stretched over his face.

All at once he smiled.

"Yes! Yes . . . I think I hear something!" he said.

Everybody in the whole house seemed to take a quick breath and move just a little bit.

Dad put the earphones on my brother. I was standing close to him by this time, so I got them next. There was music coming over them. I was disappointed. After all that work it didn't even sound as loud as our old phonograph that stood in a corner of the living room.

Mama must have read my face. She usually did because when Dad took off the earphones she said, "Just think, dear, that music is coming from Milwaukee, or maybe even Chicago. Three hundred miles away!"

Then I realized what a wonderful thing my father had done. It took someone smart to build wires and things in an oatmeal box that could bring music from that far away without records or a phonograph—or a needle.

The earphones had been on my big sister and were being passed around to other people now, and nobody spoke. I held on to Mama's skirt and tagged after while she moved somehow through all those people to put on the big, gray enamel kettle for cocoa. Next she cut up the cake she had made for our Sunday dinner.

"Just like Edison!" shouted Tomato-head, pushing himself toward my father and shaking his hand.

Then everybody was talking and laughing at once, and I just stood there feeling all warm inside to see Dad laughing again—and thinking how proud we would always be of him.

Wayne Davis

THE ROAD TO MONUMENT VALLEY, ARIZONA

* * * *

My Father's Sky

Norma Vance

I saw the spired church—the noble tree,
Reaching to the heavens. I could see
The trembling leaves, the turrets high,
In the blue expanse of my Father's sky.

I paused by a window, dingy and small
In an office building, dark and tall;
I stopped and looked, though I knew not why,
Until I saw it—my Father's sky.

I watched a restless wind-storm blow;
I saw the clouds race to and fro,
And heard the lightning's splintering cry
Between me and my Father's sky.

It lifts my heart for me to know
That anywhere I'm called to go,
To places great or small or high,
It's always there—my Father's sky.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1, and November 15, 1893

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

VANITY: We are told by an ancient Apostle that we are subject to vanity as the sparks fly upward; this being the case would it not be well to cultivate a sound mind, a sincere and devoted heart, that we may not lose the prize of our high calling through vanity, for this being called the spice of life, is there not danger that we flavour our lives or character too much with these spices so that the simple food so necessary to sustain life becomes to a degree hurtful, losing the nutritious quality which the plain food would give us? —Zion's Convert

ITEMS FROM MESA, ARIZONA: I would like to pen a few lines in regard to our condition and prospects in this far off, sun-kissed land . . . . The Mesa society has a hall which the sisters have reason to feel proud of. It was built by the united efforts of our society with some backing from our good brethren. It is built of brick and neatly finished and furnished . . . . I can say with pride that our society has filled its mission faithfully in caring for the sick in our midst, frequently hiring experienced nurses to care for those who were not able to help themselves, and also assisting those faithful sisters in the Indian Mission. —S. M. Pomeroy

SOMETIME WE'LL MEET AGAIN

You'll greet me as of old, dear,
And I'll remember you,
Your presence shall uplift and cheer
The heart that's ever true,
And though the world is cold, dear,
The tie which binds us two,
Shall stronger grow each year
And link my soul to you.

—E. L. G.

WOMEN AND HAPPINESS: Now I have thought much on some women, who want positions and do not appreciate being a wife and mother. Woman should make her home happy and beautify it, also take care of the little ones who are given unto us . . . . We should meet together and have our minds enlarged, and become more intelligent . . . . Our duties are not inferior to man's, but our natures are different, and our missions are different. Do not women bear the souls of men? The highest mission that can be given. Is not her kingdom her home? To keep that home orderly and well requires as much intelligence as anyone can attain to. She is a helpmate to her husband, and all honor to her in her sphere. —L. D. Alder

A TRIBUTE TO LUCY STONE: In the death of Lucy Stone all advocates and ardent workers for the enfranchisement of women must indeed feel they have lost a friend and fellow laborer, whose strength and individual effort were felt wherever her name was spoken . . . . Honor and praise to the heroine Lucy Stone, her name is a talisman of good. —E. B. W.

Woman's Sphere

Ramona W. Cannon

AS a girl, breaking through the barriers of conventionality for women by taking a degree at the University of Mexico, and since, as a writer and a teacher, Senora Amalia de Castillo Ledon, fifty, has worked toward improving the lot of Mexico's women. For years she has projected the message that the best way for women to overcome low wages and legal discrimination is through political action. Now, chiefly as the result of her efforts, the new president, Adolfo Ruiz Cortines, has presented to the Mexican Congress a constitutional amendment designed to give the women of Mexico full citizenship, including the right to vote.

DR. LOUISE PEARCE, a researcher at Manhattan's Rockefeller Institute for Medical Research, recently received a $10,000 prize and other honors from King Baudouin of Belgium, for her work in the Belgian Congo in treating African sleeping sickness with the drug *tryparsamide*.

BIRTHDAY congratulations are extended to Mrs. Ellen Peterson, ninety-nine, Logan, Utah, and Mrs. Lydia Ann Butterworth Cole, ninety-two, of Salt Lake City.

RECENTLY, Utah has had many distinguished women visitors. Among them was Mrs. Nazli Tlabar, member of the National Assembly of the Turkish Parliament, Ankara, who is enthusiastic about women's suffrage and advancement in her country. Another was Miss Aleyamma Mathew of New Delhi, India, brought to the United States with nineteen other foreign girls through the Ford Foundation. Many girls now work outside the home, and India is striving for universal education. Miss Margaret Bondfield, former British Minister of Labor, and first woman ever to become a member of a British Cabinet, reports finding Utah people pleasant and friendly.

THE figure we see on our telephone directories represents the "Genius of Electricity," a statue surmounting New York City's Telephone Building. The sculptress is Evelyn B. Longman, the first woman sculptor to be elected to full membership in the National Academy of Design. In the grounds of the Naval Research Laboratory stands a bust of Thomas A. Edison by Miss Longman. Five times life-size, it honors Edison's ideas for setting up a government laboratory.

EDITORIAL

VOL. 40 NOVEMBER 1953 NO. 11

"After Much Tribulation Come the Blessings"

"MAN . . . is of a few days, and full of trouble" (Job 14:1). So wrote Job who might certainly be called an authority on trouble. Yet with all his trials and afflictions, at the conclusion of the book of Job we read, "So the Lord blessed the latter end of Job more than his beginning" (Job 42:12).

In the life of each person trials and tribulations come as a test, but if the hand of the Lord is acknowledged in all the trials with faith, the spirit increases in wisdom and understanding. Sometimes years afterwards one can look back on a sorrow or trial and, even with limited, mortal vision, see good that has come out of an affliction.

One man's wife was struck with a dread and terrifying disease. He was courageous and devoted through it all. She had always been a Latter-day Saint, but he was not a member of the Church. The months went by and even the years. The wife's recovery was remarkable, but the anxiety remained. However into the heart of the husband, little by little, faith entered and grew and blossomed into a testimony of the gospel. Forgotten are the trials of that home in the gift of the knowledge of the Savior.

A young couple who had been anxiously awaiting their first-born were overcome by the loss of their baby soon after birth. As the saddened months passed, there was borne in upon the husband the fact that their marriage had not been for time and all eternity, and that their baby would not belong to them. With the birth of a second child, the father began to set his house in order that he and his wife might claim both their children forever.

In the Doctrine and Covenants the Lord made this promise to his saints, "For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory" (D. & C. 58:4). One blessing that may enter with tribulation is the closeness to the spirit of the Lord. A realization comes that the one person to whom one can turn is the Eternal Father, in the name of his Son. When days pass and the anxiety remains, advice applicable to any particular situation may be searched for in the scripture, "And again, be patient in tribulation until I come" (D. & C. 54:10), comforts the soul and brings fresh courage. If death strikes, one finds sure promises, ". . . he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven" (D. & C. 58:2).

Why tribulation is needed to refine the soul, the finite mind of man may not fully comprehend, but ever before one is the example of the Savior who descended below all things that he might rise above all

things, and "though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:8).

If the eternal plan were clear before man's eyes, perhaps he might even rejoice in tribulation, because of the eternal blessings to follow one who remains faithful.

Know then that the soul that is anchored in a sure faith, will not rebel nor faint in the midst of tribulation, but ever forge a stronger chain for its anchor through submission, acceptance, and a looking forward to the eternal blessings to follow tribulation.

—M. C. S.

Notes TO THE FIELD

Price Increased on Textbook for Literature Lessons

The Literature of England, volume II, by Woods, Watt, Anderson, which continues to be the textbook for the literature course, now costs $5.25, instead of $5.00 as previously announced. The book may be ordered from Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, and 25c must be added for postage, making the total cost $5.50. Residents of Utah must also add a two per cent sales tax. The price is retroactive on all orders.

Plays, Pageants, and Programs

Issued by the General Board of Relief Society

A list of plays and programs available at the general board office was issued to stake presidents recently. The general board is not instituting a new program, nor placing new emphasis on special programs. Where special programs are needed, the wards are still encouraged to use their own originality and resourcefulness. However, occasionally calls come to the general board for a play or program, and this list is intended to meet that need. A charge of fifteen cents will be made for each play or program to cover cost of mimeographing and handling. All plays and programs must be ordered by title as indicated on the list below:

The Relief Society Magazine:

1. "Our *Magazine*," by Blanche Kendall McKey. Published in *The Relief Society Magazine*, 1935, page 214. Very short pageant on subject of *Magazine*. (A representation of *Relief Society Magazine* in center of platform large enough to hold three women in tableau necessary.)

Characters: Optional — Time: Approximately 20 minutes.

2. "Grandmother's Teapot," by Isabelle S. McKenzie. Published in *The Relief Society Magazine*, 1936, page 482. Very short light playlet in one scene, dealing with *Relief Society Magazine*.

Characters: Four — Time: Approximately 10-15 minutes.

3. "Spirit of the *Magazine*," by Winona F. Thomas. Published in *The Relief Society Magazine*, 1934, page 477. Skit for use during drive for *Magazine* subscriptions.
Characters: Fifteen — Time: Approximately 10-15 minutes.

4. "How Mother Does It," by Bergeta Williams. Published in *The Relief Society Magazine*, 1937, page 91. One-act playlet dealing with *The Relief Society Magazine* and giving one woman's method of saving money for her subscription.
Characters: Mother and four children — Time: Approximately 15 minutes.

5. "Which Are You?" by Luacine S. Clark. Very short skit presenting two methods of introducing *The Relief Society Magazine* into home.
Characters: Three — Time: Approximately 10 minutes.

6. "Through Its Pages," by Gladys Larsen. A personal evaluation of *The Relief Society Magazine*.
Reader — Time: 10-15 minutes.

VISITING TEACHING:

1. "Teacher's Visit to an Indifferent Member," by Leah D. Widtsoe. Published in *The Relief Society Magazine*, 1937, page 641.
Characters: Four — Time: Approximately 10 minutes.

2. "Charity Suffereth Long and Is Kind," by Sylvia Musig Young. Playlet on subject of visiting teaching.
Characters: Four — Time: Approximately 10 minutes.

3. "The Key," by Merla G. Thayne. A program consisting of a parable on visiting teaching presented with music.
Characters: One reader — Time: Approximately 10 minutes.

4. "Streamlining the Relief Society," by Thora Page. Humorous skit dealing with the visiting teaching program.
Characters: Four — Time: Approximately 15 minutes.

5. "The Unprepared Teacher," by Merling D. Clyde. Published in *The Relief Society Magazine*, 1936, page 432. Playlet on visiting teaching theme, seriously treated.
Characters: Three — Time: Approximately 10 minutes.

6. "Her Husband's Religion," by Luacine C. Fox. Published in *The Relief Society Magazine*, 1937, page 646. Serious one-act playlet dealing with theme of visiting teaching.
Characters: Three — Time: Approximately 15 minutes.

7. "A Message in Action," a playlet based on the story "A Message in Action," by Maggie Tolman Porter, published in *The Relief Society Magazine*, July 1952, page 450, arranged by Ethel W. Brothers. Visiting teaching principles put into action.
Characters: Six women, three children — Time: 15-20 minutes.

8. "Charity Never Faileth," by Marion Clegg. A clever playlet dealing with the visiting teaching program.
Characters: Five — Time: Approximately 25 minutes.

GENERAL RELIEF SOCIETY PROGRAM:

1. "Spirit of Relief Society," by Ione Spencer Bennion. Pageant portraying the fact that the teachings of the Savior are exemplified in the spirit of Relief Society.
Characters: Reader and a number of persons who speak from audience.
Time: Approximately 20 minutes.

2. "Ma Learned That in Relief Society," by Thora Page. Humorous skit in three scenes, dealing with the Relief Society program.
Characters: Seven — Time: Approximately 15-20 minutes.

3. "If You Do It Unto the Least of These," by Ida R. Aldredge. Published in *The Relief Society Magazine*, 1935, page 30. Playlet dealing with various aspects of the Relief Society program.
Characters: Five — Time: Approximately 20 minutes.

4. "All in a Day," by Rosannah C. Irvine. Published in *The Relief Society Magazine*, 1939, page 252. Humorous play, dealing with the Relief Society program and its influence upon the newly married woman.

Characters: Five — Time: Approximately 30 minutes.

5. "Rejuvenation of Adeline," by Edna May Irvine. Humorous skit in one act, three scenes. How Relief Society transformed the lives of two "stay-at-home" women.

Characters: Four adults and one child — Time: Approximately 25-30 minutes.

6. "Results," by Dorothy Clapp Robinson. Published in *The Relief Society Magazine*, 1937, page 165. One-act playlet dealing with the diversity of the Relief Society program.

Characters: Fourteen Relief Society women — Time: Approximately 20 minutes.

7. "Relief Society—Why?" by Esther Olson. Humorous playlet about two women who felt they could not leave their housework to attend Relief Society. Good membership play.

Characters: Five — Time: Approximately 30 minutes.

8. "This Could Be You," by Barbara Olson Gabbitas. Features of Relief Society program portrayed in three unrelated scenes. Each episode could be used separately.

Characters: Three in first scene, two in each of the others.

Time: Approximately 20-25 minutes complete.

9. "Birthday Program," by Elizabeth Hill Boswell. Dramatic program written in blank verse dealing with general Relief Society program.

Characters: Two — Time: Approximately 25 minutes.

10. A group of suggestions for very short programs, based chiefly on material published in *The Relief Society Magazine* upon the following subjects:

Family Hour — Music — Christmas
The Home (Relating to the work meeting program)
Freedom (Relating to the social science course)
The Written Word (Relating to the literature course)

HOME AND FAMILY HOUR:

1. "We Found the Way," by Mary G. Judd. A dramatization in two scenes dealing with family life and contrasting the atmosphere and attitudes in two homes.

Characters: Seven in each scene — Time: Approximately 10 minutes.

THEOLOGICAL — BOOK OF MORMON AND BIBLE:

1. "Know the Scriptures." Theological playlet dealing with a New Testament reading project.

Characters: Parents and four children — Time: Approximately 10 minutes.

2. "Book of Mormon Reading Project." Program dealing with The Book of Mormon reading project with scriptural quotations, from II Nephi and Alma 34.

Characters: Four — Time: Approximately 15 minutes.

3. "We Walk Today Where Jesus Walked." A religious program dealing with the life of the Savior with appropriate music. To be presented by a reader or several readers representing various wards of the stake.

Time: Approximately 30 minutes.

4. "Other Sheep I Have." A pageant portraying the coming forth of The Book of Mormon and a resume of its contents. Musical numbers interspersed. Narrative continuity is given by a reader. A number of tableaux, involving important characters are suggested by author, i.e.: Joseph Smith, Lehi and family, Nephi, Mary and infant, Columbus, Washington, Mosiah, Jared, Coriantumr, Abinadi, Alma, etc.

Characters: Reader — Time: Approximately one hour.

ORGANIZATION OF RELIEF SOCIETY:

1. "A Great Day for Women." A re-enactment of the organization of Relief Society written in the spirit of the occasion, historically accurate, although not all statements are direct quotations.

Characters: Eight who speak, thirteen who represent others present.
Time: Approximately 25-30 minutes.

2. "Relief Society Memory Book," script by Virginia Driggs Clark. Additions by Marianne C. Sharp and Alberta H. Christensen.
Characters: Reader and nine women from album representing the different general Relief Society presidents.
Time: Approximately 30 minutes.

3. "On Your Birthday," by Alberta H. Christensen. A very short playlet in one scene dealing with the organization of Relief Society in a generalized way.
Characters: Three — Time: Approximately 10 minutes.

LITERATURE:

1. "An Awakening," by Mona Wilcox Cannon. Published in *The Relief Society Magazine*, 1936, page 28. Playlet promoting interest in the literature course of Relief Society.
Characters: Four — Time: Approximately 15 minutes.

GENERAL:

1. "The Light Within," by Blanche Kendall McKey. Published in *The Relief Society Magazine*, 1932, page 216. Very short playlet. The effectiveness of this simple demonstration will depend upon the "earnestness and spirituality of the actors."
Characters: Five and other persons to represent a Relief Society meeting.
Time: Approximately 15 minutes.

MOTHERS AND MOTHERHOOD:

1. "Universal Mother," by Mary Grant Judd. Published in *The Relief Society Magazine*, 1934, page 259. Dramatization for use on Mother's Day program.
Time: Approximately 10-15 minutes.

2. "Of What Is Woman?" by Clare P. Hansen. Short pageant dealing with the virtues of womankind and specifically with Relief Society, who is personified as exemplifying these virtues.
Characters: Reader and four women who briefly characterize educational program. Appropriate tableau groupings suggested.

3. "Mothers of Our Nation," by Mabel S. Harmer. Published in *The Relief Society Magazine*, 1935, page 308. A pageant for Mother's Day, featuring a reader and costumed tableaux for the following scenes: Pilgrim, Washington's farewell to his mother, Pioneer, Civil War, World War, with the minuet dance by small group or single couple and a finale which is a general tribute to mother.
Characters: Reader and tableau groups — Time: 15-20 minutes.

MISCELLANEOUS:

1. "A Typical Case," by Edna May Irvine. Published in *The Relief Society Magazine*, 1936, page 167. Play in three scenes, depicting the life in home of a Relief Society president.
Characters: Eight, including five children — Time: Approximately 30 minutes.

2. "Let's Get on the Relief Society Train." A lively program with the object of increasing Relief Society membership and suitable for opening social.
Characters: Twelve board members — Time: Variable, depending on whether it is used for a meeting or social.

3. "Pioneer Portrait," by Mary G. Judd. Dramatization from diary of a Relief Society woman. Planned for radio presentation.
Time: Approximately 20 minutes.

4. "The New Luster," author unknown. Humorous playlet in two scenes portraying influence of Relief Society program on typical L.D.S. home.
Characters: Seven speaking — Time: 20-25 minutes.

Music:

1. *Hymn Festival* "I Hear America Go Singing to Her Destiny," by Solva McLaughlin. Includes prologue and continuity between musical numbers for an evening's entertainment.
Characters: A reader and singing groups as desired.
Time: Dependent on musical numbers used.
2. "Come to the Fair," arranged by Alberta H. Christensen. Light musical with short humorous interlude.
Characters: Two readers, one soloist, singing groups as desired.
Time: Approximately 20-25 minutes.

Beggar Legion

Marian Schroder Crothers

The trees were nearly bare.
Only a few red leaves still clung persistently,
And rustled faintly in the winter wind.
Through sharp, crisp air,
Pale sunlight filtered down
To touch the barren earth.
With suppliant, gray arms outstretched
They stood, a beggar legion,
Waiting their winter's gift of snowy robes
Borne on the wind's wings, through the night.

Hymn in Amber

Ouida Johns Pedersen

Hear now a surge of great thanksgiving
Sung from the heart, and echoing from fields
Suddenly silent after harvesting. The tattooing stubble
Waits the white blaze of winter,
And the orchards are steel engravings
On the gray November sky.
Sounds of peace break like colors
Upon the horizons of the ear,
As the moment after symphony.
Silence after silence gathers
Until the surge of great Thanksgiving
Pours from the heart—
Fruit of the spirit's harvesting.

The Renovating and Dressing of Dolls

Thelma Standering

Almost creative and inexpensive hobby and also a wonderful way to bring joy and happiness to little folks is the repairing, painting, and dressing of old dolls.

Working Materials

Before beginning the work on doll repairing, it is necessary to assemble the proper working materials, for they are very important in turning out a pretty and lovable doll.

Most important is a work table on which to paint and assemble. I have found a card table covered with oilcloth is easily cleaned, a perfect place to work, the height is just right, and the table can easily be moved, if necessary.

The best of quick-drying enamel is needed, along with good brushes —one large brush about one inch wide, and three or four smaller brushes, suitable for painting eyes, lashes, lips, and hair. For the body, use a flesh-color enamel, in pint-size cans, as it dries out in larger cans. Many bodies can be painted from this amount. Buy smaller cans of red, brown, black, and any other color you may wish to use. I use a pretty shade of paste rouge which I finger blend onto cheeks after the dolls' faces have been painted and are dryed.

You will also need pliers, wire cutters, scissors, curling iron, quick-drying cement, glue, plaster of Paris, very fine sandpaper, paint thinner, a very large heavy crochet hook, and cotton batting, kapok, or any material suitable for the stuffing of cloth bodies.

PAINTING THE UNASSEMBLED DOLLS

THE AUTHOR WITH COMPLETED DOLLS

Cleaning and Painting

Gather together your dolls, not too many at one time, eight or ten are enough at one painting. Take them apart, saving rubber and wigs, if usable. Then wash thoroughly with damp cloth and scouring powder and wipe dry with a clean cloth. Examine for missing fingers, toes, noses, or any small cracks that need mending. These may be mended with plaster of Paris, mixed with enough water to work with; let dry, then apply a thin coating of glue to the mended parts. This keeps paint from soaking into the plastered area. Sandpaper the rough spots, making sure the doll is smooth and clean. Now adjust the eyes, those that open and close; or, if damaged, replace with others taken from heads that are no longer usable.

The dolls are now ready to paint. Apply the flesh-colored enamel to the body evenly and hang the doll to dry on a clothesline with a string attached to the metal piece on the doll's body. Let dry thoroughly. In the meantime, paint the heads and set them to dry. Paint the faces carefully. Your own creative ability will determine fine shades of coloring. Paint on hair, if no wig is to be used.

You may now reassemble your doll. If the doll is all bisque, use the crochet hook to attach rubber to metal bar in the head; pull through the leg slot in the body, and fasten a leg, clamping metal pieces together with pincers. Put into place the other leg, then attach the arms in the same manner. Make sure the rubber is tight.

A little rouge may be blended on the knees, elbows, and the backs of the hands, if desired. You may paint fingernails and toenails with red paint.

Assembling Parts of Various Kinds of Dolls

There are many different kinds of dolls. The bodies may be made of bisque, rubber, plastic, or cloth, those with hair and those without. So assemble them according to material and size.

If a cloth body is used, after the paint is dry, add as much stuffing as needed to properly fill the body, and adjust the head. It is sometimes practical to glue a piece of cardboard or cloth to the bottom of the head, so the stuffing will not go from the body into the head. Tighten wire, which is strung through the neck, with pincers and twist it several times until the head is on tight. Snip off the excess wire with wire cutters, and tuck under. Be sure to mend any holes in the body, so the stuffing will not come out.

In assembling, you may use the good parts of different dolls so long as they fit properly and match. Always save all of the good parts of old dolls, as you may be able to use them later.

Before putting the wig on a doll, comb it well, as it is much easier to handle then. Glue the wig to the head, tying firmly with a cloth under the chin until dry, and curl with curling iron.

Dressing

In dressing dolls study the type and facial expressions, then dress each one accordingly, with full skirts, puff sleeves, bits of lace, ribbon, old beads, flowers, or other odds and ends you may gather from friends or which your own sewing box may provide. Crisp materials are best—organdy, taffeta, nylon, net, or a pretty printed cotton.

The tops of small children's worn-out socks in dainty colors, or white, provide material for the doll's stockings. Cut off bottom of the foot part and sew the upper part to fit the doll's foot. Shoes may be purchased at dime stores for a nominal sum, usually ten to fifteen cents a pair. They give the doll a finished touch. If, however, you do not wish to go to this expense, a ribbon tied in a pretty bow over the socks and around the ankle is a pleasing substitute. Many individual touches may be added—a necklace of pearls or tiny beads, a flower, or a ribbon in the hair or at the waistline.

A suggestion for dressing baby dolls is to cut out a square of outing flannel, a dainty print or plain, and crochet a simple stitch around it with yarn for a blanket, then crochet bootees to match and run a ribbon or crocheted string through them. This, of course, eliminates using shoes and socks.

Bonnets do much to beautify the dolls. There are many ways they may be made, but fluffiness emphasizes daintiness. A gathering of net, organdy, or ruching may be used. Cutting with pinking shears saves the hemming of ruffles.

Testimony Seed

Cynthia A. Scott

Unknown to me, it fell upon my heart,
Peacefully, in strength and joy it grew.
Timidly, the light shone forth—at first in part;
Then truly, fully, gratefully, I knew.

Courtesy Florist Information Council

Thanksgiving Dinner Suggestions

Ethel C. Smith

FOR hundreds of years people in many lands have held harvest festivals. The American Thanksgiving Day probably grew out of the harvest celebrations of England. The first Thanksgiving Days were indeed harvest festival days, when people thanked God for the plentiful crops.

In the United States Thanksgiving Day is usually a family day celebrated with a spirit of gratitude and joyous reunions with loved ones. For many of us the very mention of Thanksgiving calls up nostalgic memories of old farmhouse kitchens and pantries crowded with good things to eat.

Our Thanksgiving dinner this year may be simple or elaborate, but whatever it is, let us remember with love and compassion in our hearts those whose tables are bare, and let us be deeply grateful for what we are privileged to enjoy.

If turkey is to be the main attraction at your Thanksgiving dinner, be sure it is brought to the table golden brown, juicy, and well done. To flavor the turkey, a good stuffing is a necessity. Here is the recipe for one that is a favorite with us:

Stuffing for the Turkey

4 c. bread crumbs (use dry bread and grind it with the coarse knife of the grinder)
½ c. finely ground onions
1 tsp. powdered sage
1 tsp. salt
pepper to taste
⅓ c. butter

Simmer the ground onions in butter over low heat until they are soft (do not brown). Mix together. If not moist enough, add a little warm water or stock in which giblets are cooked.

This stuffing may be varied by adding any one of the following. When this is done, the amount of sage shown above should be reduced.

1 c. finely chopped celery
1 c. boiled chestnuts, chopped
½ c. chopped celery
½ pint drained, chopped oysters
chopped cooked giblets

SALADS are most often an accompaniment to the main dinner course, and as such, they should be light and of medium-sized portions. The ever-popular grapefruit, orange, and avocado crescents make a tangy salad to serve with turkey. This is especially good served with the following French dressing:

French Dressing

1 tbsp. sugar
1 tsp. salt
½ tsp. dry mustard
¼ tsp. paprika
dash of pepper
¼ c. vinegar
¾ c. salad oil
1 tsp. (or more) finely slivered onion
Mix together and shake well

Molded Cranberry Sauce

1 pound (4 c.) cranberries 2 c. hot water 2 c. sugar

Wash and pick over cranberries. Add water: cook covered for 10 minutes or until skins pop. Strain, add sugar, and stir until sugar is dissolved. Pour into ring molds and chill until firm. Unmold on crisp lettuce leaves. Fill center with salad made of diced apples, chopped celery, diced pineapple, mixed with mayonnaise to which has been added stiffly-whipped cream and some chopped walnuts or pecans.

Vegetable Salad

Mix well-seasoned cream cheese and chopped pecan nuts. Fill green peppers which have been cleaned and dried. Chill and slice. Garnish with mayonnaise to which has been added some finely-chopped parsley and a few slivers of pimiento.

To a salad made of sliced peaches and bananas, and green seedless grapes, add some peanuts. Serve with a cooked fruit salad dressing made as follows:

Fruit Salad Dressing

Mix and cook together in top of double boiler until creamy and thickened:

2 eggs slightly beaten
½ c. sugar
½ c. pineapple juice
juice of 1 orange and juice of ½ lemon
When cool add 1 c. stiffly-whipped cream

Cranberry Relish

Most everyone has favorite ways of making cranberry jelly, sauce, or relish to garnish the Thanksgiving bird. A popular relish is made by grinding 2 cups cranberries, one apple, and one orange (add a little of the rind when grinding the orange), with sugar added to taste. This can be made ahead of time and kept in the refrigerator.

The Deeper Melody

Chapter 2

Alice Morrey Bailey

Synopsis: Steven Thorpe, 150 miles from home on a selling campaign, has intuition that something is wrong with his three motherless children left in the care of a hired girl. His home telephone goes unanswered. Leaving his work, he goes home, to find his children neglected and his baby ill with pneumonia. Margaret Crain, a registered nurse, is sent by the doctor to take care of the baby.

STEVE welcomed the nurse to his home with mingled relief at having help for the sick little Phyllis, alarm that she might not have the experience to give his baby sympathetic care, and chagrin at having the well-groomed girl see the confusion and actual dirt of his home. He felt his skin flush red, but made no apology.

"You must be Miss Crain," he said perfunctorily, "the nurse Dr. Dunn sent."

"I understand you have a sick child," she said, by way of acknowledgement.

Her manner was a fine balance between concern and impersonality, a result of her training, no doubt. She did not look around the room with that quick look of appraisal Steve expected and dreaded, and he thought better of her when she stepped over Ilene's dollbed and Davey's dumptruck with equanimity.

"I certainly do have a sick child," he agreed, and led her to the bedside of Phyllis.

She probably saw homes like this often, neglected babies, too. He told her briefly what had happened, about his finding the children neglected and the baby sick.

"It was all my fault," he finished. "I should have had the sense to know an untrained girl of seventeen could not possibly cope with the situation alone.

Miss Crain flashed him a thoughtful look, but made no comment. She wasted no time, took off her cape and adjusted her cap without benefit of mirror, studying Phyllis as she did so.

Steve watched her critically for signs of incompetency, wondering if he dared trust his baby's life to her training and care. Her hands were deft, taking the pulse and respiration, her eyes on the sweep-hand of her watch. Her hands had a sculptured beauty that came of capability, almost like machinery, with never a wasted motion. Her fingernails were short, colorless, and immaculate, and he compared them involuntarily with those of Miss Tate in the office, who wore hers long and painted. Miss Crain wore an engagement ring that was impressive in size, and which caught the light and reflected it in little prismatic points about the room. If she was in love, Steve thought, she probably wouldn't have a thought for anyone except her sweetheart.

She stopped her work as if he had spoken his thoughts and faced him. "Mr. Thorpe," she said, "you are wondering if you can trust me."

He was so taken back that he could think of nothing to say.

"I guess I have been peering at you rather critically. I didn't think you saw me."

"It was a feeling," she said simply. "You were wondering if you could trust your baby with me. Please don't worry, Mr. Thorpe. Dr. Dunn is a fine doctor, and has exceptional success with babies. He gives the kind of orders a good nurse likes to follow, and I am well trained, with six years of experience —nine, really, counting my three years of training."

"Nine years!" Steve gave the girl a quick reappraisal. She couldn't be the schoolgirl he had first thought, for Steve dimly remembered that a girl couldn't go in training until she was eighteen.

"I'm twenty-eight," she said drily.

"You're uncanny," countered Steve. "And almost as old as I. I'm thirty-one." Not that it had any bearing, he thought, and flushed suddenly.

SHE had spoken without egotism or heat, just statements of fact. Tension went out of Steve. "I must say," he told her, "that while I was watching you critically, it was with growing admiration. Now I feel that if anyone can make Phyllis well you can—you and Dr. Dunn."

"That's good," she said. "Now I can do my best work."

When the medicine came he helped her, holding the baby, his insides turning to jelly when Phyllis strained back and screamed at having her throat swabbed, nose drops, and earache medicine, and when the hypodermic needle pricked her.

Miss Crain's face was impassive, showing no signs of emotion or sympathy, and she went unhesitatingly through the routine. When it was over, Phyllis settled back with obvious relief and closed her eyes with a little sigh.

"It looks as if she knows she is in competent hands at last," Steve said. "I'd better go see why the others are so quiet and get lunch ready. When I can get away I'll have to go to an agency and get a housekeeper, so if you'll excuse me . . . ."

"Certainly, Mr. Thorpe," she murmured.

"Miss Crain, I—do you think Phyllis is going to be all right?" he asked.

She looked at him, compassion in her eyes. "I wish I could say," she told him. "It depends on so many things. She is a very sick child. I don't know how she will react to medicine and treatment. I can say this, though, I've seen sicker babies get well—and pneumonia isn't the terrifying disease it used to be—not with the new drugs."

Steve had to be content. At least, she didn't try to give him false comfort, and that was good. In fact, everything she did was good. Dr. Dunn was certainly right when he said she was a fine nurse. Steve felt himself warming to her in real liking. She made a total conquest of Davey and Ilene. At lunchtime Phyllis was still sleeping, so Miss Crain came to the table. When Steve served the soup the children had pulled their chairs close on either side of her, where they announced they were going to sit.

"Well, you can't do that," Steve said, putting them at the ends of

the table. "Miss Crain has to have room to eat her soup."

"Ilene likes the pretty lady," said Ilene, and Miss Crain colored with pleasure.

"Well, I like you, Ilene," she said. "You, too, Davey."

"The pretty lady is my mama," Davy informed Ilene.

"No, *my mama*," asserted Ilene.

Steve wriggled in embarrassment. "Don't pay any attention to them," he said. "They call all women *mama*. They even called Gloria that."

Miss Crain looked at their bright little faces with deep pity. "I'll be mama for both of you," she said, and they attacked their soup happily.

"Tell me about their mother," she asked Steve.

SHE was matter-of-fact, as if asking about the weather, and he found it easy to talk, even good to talk. Somehow it eased the tight ache in his heart. His relatives and friends had considered it a subject not to be broached, fearing it would hurt him too much, but Miss Crain encouraged him with questions, probed gently until he poured out details that had long twisted pain within him.

"Pardon me for being so personal, but aren't there any women in your family who could help with the children?"

"Mother did, for awhile, but her health wouldn't take it. Ellen's mother died ten years ago. Ellen was the only girl. My sister, Geneve, would take them, but her husband doesn't like children," Steve finished a little savagely, "the truth is, I don't want anyone else to have them. I want them myself. This is my family."

"That's rather an unusual attitude for a man," Miss Crain observed. She looked at him with new interest, as if seeing him for the first time.

"Thanks," said Steve, shortly. "The rebuke to the sex is well earned. You take a woman left with children like this, and she'll keep them together if she has to scrub nights for a living, but a man! He'll usually try to get out from under the load. You're always reading about a father deserting a family. When a mother does, it makes the headlines."

Davey and Ilene were nodding over their empty plates, so Steve took them to the other bedroom and tucked them in for their afternoon nap.

"I'm going right now to hunt a housekeeper," he said as he returned. "Tell me what time you will be leaving. Nurses work eight hours a day, don't they?"

"I usually do," she answered hesitantly. "This time, though, under the circumstances, if you don't mind, I'll stay on until Phyllis gets better. It seems to me she has been left to new hands a few times too often. It builds a dangerous sense of insecurity in a little one, especially a sick child."

"Then I'll pay you for three shifts," said Steve, beside himself with gratitude.

"You may pay me for two," she decided. "You can sit with her while I sleep, but I'll be here if you need me. I've been thinking," she went on, "my mother is at my

apartment. My father died a few months ago and she came to live with me. It's lonesome for her there, and I think she would dearly love to come and help."

Steve looked at her, trying to find words to express his appreciation for such a magnificent solution to his complex problem.

MRS. Crain was a small, energetic woman, nearing sixty, with black eyes and iron-gray hair. She surveyed the house like a general anticipating a field of battle, clucked her tongue in disapproval, and attacked the vital spot, the kitchen. Steve put himself at her services, and the headway they made was phenomenal.

Dinner, plans for sleeping, the routine of undressing the other children, all passed as in a dream. Steve sat with the baby until midnight while Miss Crain slept, only awakening her when it was time for medications and hypodermics.

Watching Phyllis alone was an ordeal, for the child lay inert, her cheeks too bright. It seemed as if her whole strength went into breathing. Conviction that she was going to die, crept upon Steve. Self-blame was heavy upon him, and Miss Crain's coming at midnight to relieve him was a blessed reprieve. She told him to go to bed, and Steve went, for it had been a long twenty hours since he had awakened at the Kettle Creek mine. He went to sleep instantly on the living room couch, but jumped up in alarm several hours later, when the nurse entered the room.

"The baby's temperature is down this morning," she told him. "She is tolerating the drugs, and if her temperature doesn't go too high this afternoon, it will look encouraging. Why don't you get back to your work?"

"I will if you're sure it's all right," said Steve, relief flooding over him.

Nevertheless, he didn't go to work. He had shaved, showered, and eaten breakfast, was just ready to step out the door when the telephone rang. It was J. T.

"Steve, that Kettle Creek deal fell through," he growled.

"J. T., I'm sorry. I thought it was a sure thing. I'll be right down."

"You *thought!*" snorted J. T. "As for coming back, you can save yourself the bother. I counted on you to put that deal through. I knew you could do it, but an unreliable man is no better than an incompetent one."

Steve had been on the verge of pleading his case, but these words stung his pride.

"All right, J. T., so I'm fired," he said coldly and hung up.

He sat staring at the telephone. The bottom had dropped out of his already leaky world. What was he going to do now, in a strange town, with a family to support, a sick baby, and no job?

"Why didn't you tell him about the baby?" Miss Crain asked behind him.

Steve jumped.

"I wasn't eavesdropping," she hastened to add. "I couldn't help hearing, and I think he is unfair."

"I don't blame J. T. That would have been a twenty thousand dollar profit, and it is gone. I can't imagine what happened. That much

(*Continued on page* 782)

Notes From The Field

Margaret C. Pickering, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for April 1950, page 278, and the *Handbook of Instructions*, page 123.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Hattie B. Maughan

NEW ENGLAND MISSION, CAMBRIDGE (MASSACHUSETTS) BRANCH RELIEF SOCIETY BAZAAR, December 1952

Left to right: Elaine L. Jack, Counselor; Romaine B. Romney, Counselor; Leonora B. Cox, President; Elsie Ann Unopulos, Secretary; Hattie M. Maughan, President, New England Mission Relief Society.

President Hattie B. Maughan reports that this branch, the largest in the mission, is an energetic and enthusiastic group. "We are delighted with the vigor and enthusiasm of this group, composed largely of young mothers." The Cambridge Branch, early in 1953, had an enrollment of forty members, an increase of twenty-four per cent over the previous year. The bazaar was a successful and happy occasion; the displays were varied, and the individual articles beautifully made. A baked goods sale was conducted, and a chili supper was served.

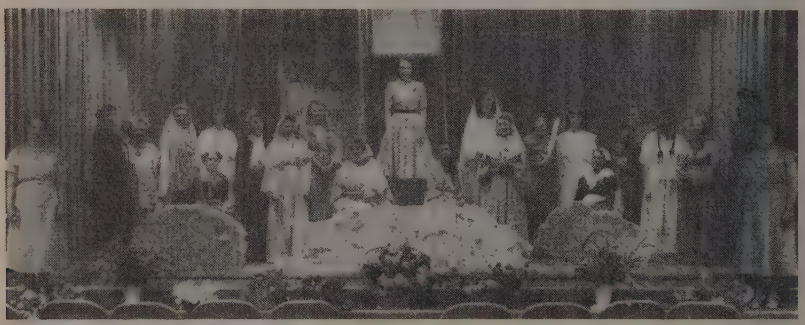
Photograph submitted by Arvilla M. Swindlehurst

BEAVER STAKE (UTAH), BEAVER SECOND WARD VISITING TEACHERS CONVENTION

Seated in the front row, left to right: Arvilla M. Swindlehurst, President, Beaver Second Ward Relief Society, third from left; Floral Lee, First Counselor, second from left; Darle Smith, Second Counselor, fourth from the left; Caroline Smith, Secretary-Treasurer, fifth from the left.

Every sister in this group has had a perfect visiting teaching record since the division of the wards in 1948. A number of the sisters have had a record of fifteen years of one hundred per cent visiting teaching. Eva Powell, seated sixth from the left in the front row (wearing corsage) was especially honored for personally having done teaching every month for ten years, having had a number of different companions.

Bernice Thompson is president of Beaver Stake Relief Society.



Photograph submitted by Ilene S. Bagley

SOUTH DAVIS STAKE (UTAH) CLOSING PROGRAM "WOMEN FROM THE PAGES OF THE PAST," May 21, 1953

Left to right: Blanche Ellis, reader; Doris Boggas; Margaret Carlson; Ruby Hansen; Hazel Child, seated; Marie Boulton; Florence Wakefield; Evelyn Thompson; Petra Hatch; Louise Hogan, seated; Florence Spendlove; Doreen Hatch, seated; Shirley Thompson; Beth Burningham; Maxine Belnap; Leola Hatch; Adeline Parker, seated; Gladys Pusey; Lila Glade; Elsie Logsdon; Leah Hansen, art and stage director; Edna Lunt, reader.

This unusual program represented outstanding women from early history down to the present. The planning, staging, costumes, and dialogue were all of high quality, and the attendance at the pageant gave evidence of much interest.

Ilene S. Bagley is president of South Davis Stake Relief Society.

Photograph submitted by Nan A. Lindsay

UNION STAKE (OREGON), ELGIN BRANCH HOLDS FIRST BAZAAR
May 3, 1953

Seated, left to right: Eva Zeamer, Second Counselor; Lorena Manning, President; Ruth Whittekiend, First Counselor; Emogene Henry, Secretary.

Many beautiful articles were displayed and sold at this successful bazaar. The variety of useful and fancy aprons was particularly outstanding, and the quilts were beautifully made. A large number of crocheted doilies and embroidered luncheon sets proved to be among the most popular articles sold by the sisters of this enthusiastic organization.

Nan A. Lindsay is former president of Union Stake Relief Society and Mal B. Oveson is the new president.

Photograph submitted by Elna P. Haymond

BONNEVILLE STAKE (SALT LAKE CITY, UTAH) SINGING MOTHERS FURNISH MUSIC FOR STAKE QUARTERLY CONFERENCE AND FOR THE RELIEF SOCIETY SPRING SOCIAL — 1953

La Rue Tucker, chorister, is seated in front at the left of the microphone; Irene Platt, accompanist, is seated in front at the right of the microphone.

Elna P. Haymond, now a member of the general board of Relief Society, is former president of the Bonneville Stake Relief Society. The new Relief Society president in Bonneville Stake is Mary R. Young.

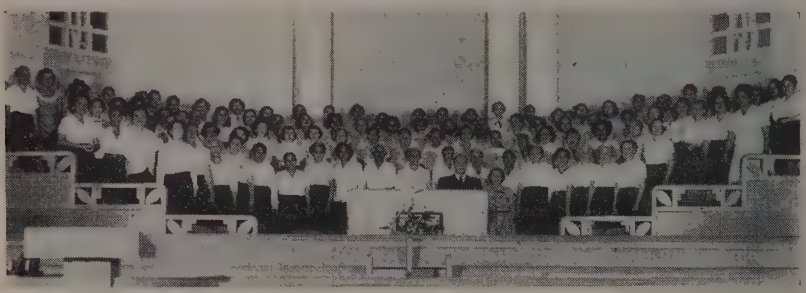
Photograph submitted by Nina L. Riley

LONG BEACH STAKE (CALIFORNIA), LONG BEACH FIRST WARD RELIEF SOCIETY OUTING

Standing, in front, left to right: Mildred Johnson (in light-colored suit), First Counselor; Ida M. Holt, President; Elese Taylor, Second Counselor.

A special bus was chartered for this occasion, and forty-seven women enjoyed an all-day trip. The morning was spent at Forest Lawn Memorial Park, Glendale, viewing America's largest religious painting, "The Crucifixion" by Jan Styka. Each woman took her own lunch, and in the afternoon the group was taken to the Huntington Art Gallery and Library at San Marino, California, where they enjoyed the afternoon viewing the objects of art, original manuscripts, and the beautifully landscaped grounds.

Nina L. Riley is former president of Long Beach Stake Relief Society, and Lenore G. Merrill is the new president.



Photograph submitted by Miriam W. Knapp

OAHU STAKE (HAWAII) RELIEF SOCIETY SINGING MOTHERS FURNISH MUSIC FOR STAKE QUARTERLY CONFERENCE, May 1953

The chorister of Oahu Stake Relief Society is Sister Eva Newton, who ably directs a large and enthusiastic group of singers.

Standing at right of organ, President Miriam Knapp; second from organ, First Counselor Christie C. Robertson.

Back row, extreme left, Eva Newton, chorister, and standing next to Sister Newton, Barbara Buchanan Tuttle, organist for this occasion.

Photograph submitted by Leah Kirk

TWIN FALLS STAKE (IDAHO), TWIN FALLS FOURTH WARD RELIEF SOCIETY PRESIDENCY SPONSORS MEMBERSHIP AND VISITING TEACHING PROJECTS

Seated, left to right: Theda Grant, Second Counselor, and her four children; Laura May Galloway, First Counselor, and her two children; Millicent Jarman, Secretary, a grandmother; Mona Brown, President, and her four children.

Leah Kirk, President, Twin Falls Stake Relief Society, reports the outstanding achievements of this executive group: "We feel they deserve some special recognition for their outstanding work in the past year and a half. Upon the division of the ward, they were released, and, except for the secretary, they were immediately re-appointed in the new ward. In their first year and a half of administration, a record of one hundred per cent visiting teaching was achieved every month but one, and only one district missed the one-hundred-per-cent mark that month. When the teachers could not make their visits, the presidency did. Theirs was a large ward, with 202 families to visit, which makes the record even more commendable. Under this presidency the attendance at Relief Society meetings increased twenty-five per cent—mostly young mothers. The sisters render many compassionate services and have wonderful work meetings."

PASADENA STAKE (CALIFORNIA) *RELIEF SOCIETY MAGAZINE* READING PROJECT

Madge P. Fowler, President, Pasadena Stake Relief Society, reports an interesting and unusual project which was successfully carried out in her stake. "Our stake *Magazine* representative asked each ward representative in her department in union meeting to write a brief letter on the subject: 'Why I Read *The Relief Society Magazine*.' She asked the stake board members to be judges, and she gave a prize to the winner. All but one ward turned in a letter, and it was a difficult task to choose the best. Sister Blanche Calvert, stake *Magazine* representative, asked if we could have a standing roll call each union meeting, asking how many had read the *Magazine* from cover to cover. . . . Many have told us they were glad we did this . . . as they were forming the habit, where before they read some of it, but missed many wonderful things."

Ardella Hackford was announced as the winner in the letter-writing contest.

Photograph submitted by Alice W. Carlisle

ALPINE STAKE (UTAH), HIGHLAND WARD OBSERVES ONE-HUNDRED PER-CENT DAY March 24, 1953

Front row, seated, left to right: Henrietta Larsen; Mary Lee Myres; Kate Rogers, First Counselor; Marie Greenland, President; Verda Jepperson, Second Counselor; Maud Greenland, Secretary.

Dorcas Hyde, author of the winning slogan and verses used on the poster, stands in the back row, at the left of the slogan.

The sisters of this organization, realizing that their average attendance was low, decided to have a "One-Hundred-Per Cent Day" during the Relief Society anniversary month of March. "We had our social science lesson as usual," President Marie Greenland reports, "as we wanted the women to see how our meetings are conducted and get them interested in attending and enjoying all the meetings, instead of just the parties and the special events. We had seventy-eight per cent of the enrolled membership attend this meeting."

Alice W. Carlisle is president of Alpine Stake Relief Society.

Photograph submitted by Media C. Hochstrasser

TACOMA STAKE (WASHINGTON) VISITING TEACHERS CONVENTION June 23, 1953

One hundred twenty-five Relief Society women attended this convention, and five were especially honored for outstanding service. Four of the sisters are between seventy-eight and eighty-three years old and have served from twenty-nine to fifty years. They are still active in their wards.

Luella C. Ricks is president of Tacoma Stake Relief Society.

LESSON DEPARTMENT

Theology—Characters and Teachings of The Book of Mormon

Lesson 21—The Record of Zeniff

Elder Leland H. Monson

(Text: The Book of Mormon: Mosiah 9-22)

For Tuesday, February 2, 1954

Objective: To show the wisdom of following the admonitions of prophets.

Zeniff Seeks to Possess Lehi-Nephi

THE record of Zeniff is an account of the people who left Zarahemla (near 200 B.C.) and went to the land of Lehi-Nephi. Zeniff had made an earlier expedition to this land as a member of a large group. He had been sent as a spy among the Lamanites who possessed the land of their forefathers and was impressed with that which was good among them. He had returned to the camp of the expedition with the recommendation that they make a treaty of peace with the Lamanites, but this policy had been rejected by their austere and bloodthirsty leader.

Many members of the group, however, joined with Zeniff in his pleas. Altercations arose, and soon the members of the expedition were in the throes of civil strife. Father fought against father, and brother against brother, until only fifty remained to return to the city of Zarahemla to report to wives and children what had happened.

Zeniff, overzealous to inherit the land of his fathers, organized another group under his leadership, with the avowed intention of making a treaty of peace with the Lamanites in the land of Lehi-Nephi. Suffering from famine and other afflictions, because they were slow to remember the Lord, they journeyed through the wilderness to the place where their brethren had been slain.

Zeniff Given Land by Crafty Lamanite King

Zeniff took four men, went into the city, talked with the king of the Lamanites, and was granted the privilege of possessing the land of Lehi-Nephi and the land of Shilom in peace. With considerable pride he returned to the encampment and reported that the king of the Lamanites had covenanted with him that he might have the land of Lehi-Nephi for his people.

But Zeniff had misjudged his man. He had taken for sincerity an action that was crafty and filled

with greed and malice. Zeniff had taken as sterling that which was but a base imitation. The king of the Lamanites knew that the industry of these Nephites would create much wealth which subsequently he could force them to yield to him.

True to this covenant, the king of the Lamanites commanded his own people to leave Lehi-Nephi, and Zeniff and his colony moved in. They constructed buildings and repaired the walls of the two cities, Lehi-Nephi and Shilom. They began to till the fertile land, to plant corn, wheat, barley, neas, sheum, and all kinds of fruit. For twelve years these Nephites were given every opportunity as a free and independent people.

War With the Lamanites

Then the Lamanites, lazy and idolatrous, showed signs of wanting to make them captives. In the thirteenth year, a numerous host of Lamanites made war upon those who were on the south of the land of Shilom as they were quietly feeding their flocks and tilling their land. The Nephites, who escaped, rushed to Zeniff in the city of Nephi and called for help. Zeniff armed them with bows, arrows, swords, clubs, cimeters, and slings, and they went forth to battle against the Lamanites. In the strength of the Lord they went. Three thousand and forty-three Lamanites lost their lives in a day and a night, and two hundred seventy-nine Nephites were slain. The Lamanites were driven from the land. As Zeniff said, "And God did hear our cries and did answer our prayers" (Mosiah 9:18).

Realizing that he could no longer depend upon the covenant that King Laman had made, Zeniff prepared for war. He stationed guards roundabout the land and manufactured weapons of war. For nine or ten years more they lived in peace. The men carried on their agricultural pursuits, and the women made all kinds of fabrics for clothes.

Then King Laman died, and his son ascended the throne. By means of spies, Zeniff soon discovered that the new king was stirring his people up in rebellion against the Nephites and was preparing for an attack. Armed with bows, arrows, swords, cimeters, stones, and slings, and dressed in leather loincloths, they attacked the Nephites north of the land of Shilom.

Zeniff made hasty preparations, had the women and children hidden in the wilderness, and equipped all men who were able to bear arms, both old and young. The Nephites, fighting in the strength of the Lord to protect their wives and children and property, drove the Lamanites out of their lands.

Those Lamanites were a wild and ferocious people, who were filled with a spirit of hatred and revenge. From childhood they had been taught that the Nephite forefathers had wronged their forefathers, that Nephi had assumed authority over them, and had stolen their records. This spirit of envy and hatred was a result of training from infancy.

The contrast is striking between the two people. The Nephites fought for that which was just and true, and knew the Lord was on their side. The Lamanites were

fighting with the spirit of hatred and murder, seeking to make others suffer that they might have revenge.

Noah Becomes King

As a result of the battle, the Nephites were able again to settle down to their peaceful pursuits, to tend their flocks, and to till the ground. It was about 160 B.C. when Zeniff found it necessary, because of old age, to confer the kingdom upon his son, Noah.

But Noah who received the kingdom, did not walk in the ways of his father and was not fitted to rule a people. He dismissed his father's righteous priests and installed wicked men in the priestly offices. Noah and these wicked priests refused to obey Nephite law, which required that one man should have but one wife and that he should not have any concubines. For the purpose of satisfying their lustful desires, they had many wives and concubines; and they felt that the people should support them in luxury, which they did by paying a fifth tax of their gold, silver, ziff, copper, brass, iron, fatlings, and grain.

King Noah built many elegant and spacious buildings. He planted vineyards throughout the land and his people became wine-bibbers.

Abinadi the Prophet Cries Repentance

One man named Abinadi went forth among the people calling them to repentance, saying,

> Behold, thus saith the Lord . . . Go forth, and say unto this people . . . Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent I will visit them in mine anger . . . . I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and they shall be afflicted by the hand of their enemies . . . . and none shall deliver them, except it be the Lord the Almighty God. Yea, and it shall come to pass that when they shall cry unto me I will be slow to hear their cries . . . . And except they repent in sackcloth and ashes, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions (Mosiah 11:20 ff.).

Noah was wroth and said:

> Who is Abinadi, that I and my people should be judged of him, or who is the Lord, that shall bring upon my people such great affliction? (Mosiah 11:27).

He planned to take the life of Abinadi, but the Lord delivered him out of their hands.

Two years later Abinadi returned in disguise to warn the people again according to the commandment of the Lord. This time he was more specific as he prophesied, saying:

> It shall come to pass that this generation, because of their iniquities, shall be brought into bondage, and shall be smitten on the cheek; yea, and shall be driven by men, and shall be slain; and the vultures of the air, and the dogs, yea, and the wild beasts, shall devour their flesh. And it shall come to pass that the life of King Noah shall be valued even as a garment in a hot furnace. . . . I will smite this my people with sore afflictions, yea, with famine and pestilence . . . . I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb ass (Mosiah 12:2 ff.).

The people were angry, and they delivered Abinadi to King Noah, who had him committed to prison, and finally brought before him and the priests for questioning. Abinadi withstood them in all their questions, and confounded them in their

words. One of the priests, in order to trick him, asked him to explain a quotation from the scriptures. Abinadi responded:

> Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean? . . . Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people? (Mosiah 12:25, 27).

He then reproved them bitterly for not keeping the law of Moses, for setting their hearts on riches, and following harlots.

After Abinadi rebuked the king and priests, Noah said, "Away with this fellow, and slay him" (Mosiah 13:1). Abinadi withstood them, however, and said,

> Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver (Mosiah 13:3).

The people dared not lay hands on Abinadi for the Spirit of the Lord was upon him and his face shone with luster. Abinadi finished his message. He read to them the ten commandments, asserting that the people had not lived them, and gave them another prophecy, saying:

> But this much I tell you, what you do with me, after this, shall be as a type and a shadow of things which are to come (Mosiah 13:10).

Abinadi then told them that the Lord had given the children of Israel the law of Moses, "A law of performances and of ordinances . . . to keep them in remembrance of God and their duty towards him" (Mosiah 13:30) but he warned that without the atonement people "must unavoidably perish, notwithstanding the law of Moses." He quoted Isaiah (compare Isaiah chapter 53) to establish the fact that Isaiah had prophesied that God himself should come down and redeem his people. Abinadi delivered a powerful and wonderful discourse. He said that the Son would offer his life to expiate the sins of all men who would repent, and would redeem all mankind from the grave, and he taught of the resurrection and judgment.

Abinadi Burned at the Stake

When Abinadi finished his sayings, Noah commanded the priests to have Abinadi slain. After three days in prison they bound him and scourged his skin with faggots. Amidst the pain of burning at the stake, he made his final prophecy, saying:

> . . . Ye shall be taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of death by fire (Mosiah 17:18).

Abinadi sealed the truth of his words by his death.

King Noah Slain by Fire

Contention crept among the people, some being for and some against King Noah. Gideon fought against King Noah, who climbed the tower to save his life, but Gideon pursued him. However, seeing the Lamanites coming to battle against them, King Noah pleaded for his life, and Gideon spared him. King Noah commanded his people to rush for safety into the wilderness with their women and children. The Lamanites soon over-

took them and began to slay them. As a precautionary measure, and as a means of saving his life, Noah commanded the men to desert their wives and children and to flee.

Those who refused to flee and remained with their wives and children had their fair daughters plead with the Lamanites to spare them. The hearts of the Lamanites were softened and they agreed to let them live in Lehi-Nephi if they would deliver up King Noah and forfeit one half of all their property. Limhi, a son of King Noah, was among this captive group. He did not wish his father to be destroyed, but Gideon and his men secretly searched for King Noah. They found his followers, except for the wicked priests who had escaped by fleeing, but they had already burned Noah, thus fulfilling the prophecy of Abinadi.

Limhi Made a Tributary King

These Nephites now returned to the land of Lehi-Nephi with Gideon. Limhi had the kingdom conferred upon him by his captive people. He covenanted with the Lamanites to pay one half of all they possessed as tribute. The Nephites had peace for a period of two years at the expiration of which time the wicked priests of King Noah spirited away twenty-four of the daughters of the Lamanites. The king of the Lamanites, supposing the Nephites to have committed the crime, sought revenge of Limhi and his people. In the battle which followed the king of the Lamanites was injured and left behind. The Nephites cared for his wounds and took him to Limhi. Soon the misunderstanding was cleared up. The Lamanite king pacified his people, and the Nephites returned to their land.

Subsequently the Nephites fought three battles with the Lamanites in an effort to free themselves from captivity, but each time they failed. These struggles and their captivity humbled the Nephites, but the Lord was slow to hear their cries because of their iniquities. He did, however, begin to soften the hearts of the Lamanites.

Only after a period of hardship and trouble in captivity did the Lord bring Ammon and his fifteen strong men to help the Nephites throw off the Lamanite yoke that they had been required to bear. Disciplined mightily by adversity, they secretly escaped under the leadership of Ammon, to Zarahemla.

Questions for Discussion

1. What is the central theme of this lesson?

2. Discuss the relationship between the moral deterioration of a people and destruction.

3. If it is true of a nation, is it true of individuals?

4. How is laxity on the part of persons occupying positions of responsibility conducive to lower standards among the people?

5. Why did God exact a high degree of repentance as a basis for forgiveness?

Visiting Teacher Messages

Book of Mormon Gems of Truth

Lesson 21—"Let Not This Pride of Your Hearts Destroy Your Souls!" (Jacob 2:16).

Leone O. Jacobs

For Tuesday, February 2, 1954

Objective: To encourage the cultivation of humility.

THROUGHOUT the scriptures, mankind has repeatedly been admonished against pride and its degenerating effects. Oft quoted from Proverbs is: "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

Ruskin said, "In general, pride is at the bottom of all great mistakes." From the pages of history, we learn that pride has been the initial step in the downfall of many peoples and nations. Particularly in Book of Mormon history is this evident. The rise and fall of different peoples chronicled therein, closely parallel the absence or presence of pride. Wars and tribulations have been preceded by this pernicious evil.

Typical of many similar quotations are these:

> And now, in this two hundred and first year there began to be among them those who were lifted up in pride (4 Nephi 24).
>
> They persecute the meek and the poor in heart, because in their pride they are puffed up (2 Nephi 28:13).
>
> And also the people who were called the people of Nephi began to be proud in their hearts . . . . And from this time the disciples began to sorrow for the sins of the world (4 Nephi 43, 44).

Pride is the forerunner of many other evils. It is a contributing factor in the downfall of many societies.

How may one's soul be destroyed by pride? Pride has always been a stumbling block in the way of righteousness. When it infects the human heart, the very essence of Christianity is crowded out, which is the true love of one's fellow men. Pride leads one to become selfish, and selfishness is not righteousness. When one is proud, he is inclined to show preference for social prestige, wealth, the worldly acclaim of men, and to set aside the things of God. Thus pride cankers the soul.

Pride leads some to exercise unrighteous dominion over those less fortunate, to be lifted up in their own estimation above others, to expect special privileges and consideration. Such a spirit is not in harmony with the gospel of Jesus Christ. "Think of your brethren like unto yourselves" (Jacob 2:17), said Jacob, in The Book of Mormon.

Elder Albert E. Bowen said, "There is no aristocracy with the Lord except the aristocracy of righteousness."

Pride is a destructive force, while humility fosters and builds righteousness and nobility of character. Humility induces one to give credit and thanksgiving to his Maker for

every blessing received and to accept, with fortitude, the trials that inevitably come. It induces one to seek out the suffering and downtrodden and render loving service, with an eye single to the glory of God.

"Be thou humble; and the Lord thy God shall lead thee by the hand" (D. & C. 112:10).

Work Meeting—Family Money Management

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Lesson 5—Spending the Furniture Dollar

Rhea H. Gardner

(For Tuesday, February 9, 1954)

THE amount of money a family spends on furniture is not necessarily a measuring guide to its beauty or the satisfaction derived from its use. Wise and careful planning, before buying, can save hundreds of dollars and countless regrets.

Before deciding to buy new furniture, consider what you can do to modernize what you have, or what you can make yourself. Much of the modern furniture is easy to copy if there is a handy man or woman in the family. In many homes there are treasures of priceless value in old pieces of furniture. The real beauty may be hidden by numerous layers of varnish, but this can easily be removed.

Know exactly what you need and want and the price you can afford to pay before going shopping. You will want the new piece of furniture to seem a part of all your other room furnishings. It need not be of the same period style, but should blend with the rest of the furniture. It is important to observe the size scale, taking into consideration the space available and the comfort and convenience of the persons who will use the piece of furniture. Take with you, on your shopping tour, space measurements and, if color is involved in the purchase, samples of the colors already in the room.

When you shop, go to several stores. Shoppers often pay too much because they do not shop enough. Compare quality, styles, comfort, and prices. Ask questions, examine the furniture on all sides, and read the labels. You may soon find a piece that pleases you very much. The size, style, and color may all seem just right, and even the price may be one you can afford, but how about the construction? Is it sturdy, well built, and able to take the kind of wear you will expect of it? If it is a piece that will get hard and continuous wear, it is economy to get the best you can afford.

Furniture construction comes down to two items—the quality of the materials used, and how these materials are put together and finished. The way wooden pieces are fitted and fastened together is most

important. There are two important and equally satisfactory types of corner joints. They are mortise and tenon and dowel joints.

Dovetailed corners are indications of sturdy drawer construction. In very inexpensive pieces nails and glue are used to hold the drawer together. Fitting and grooving of wood panels contribute much to strength. In the best drawer construction, bottoms are fitted into matching grooves on the four sides of the drawer. Center drawer guides and dustproof panels between drawers are further marks of high-quality construction.

Never buy a piece of upholstered furniture without knowing what materials are used on the inside. Strong interlaced webbing, high-tempered steel springs—held securely in place with strong twine, have long marked the best quality upholstered furniture. Over these is placed such padding materials as curled hair or moss. Today, foam rubber is also being used in a most satisfactory way, in most cases. Also, today, woven webbing is being replaced by flexible metal strips and other devices which lessen the amount of hand work required. This means lower prices and better quality.

The outside covering of a piece of upholstered furniture represents a high percentage of the total cost, but high quality top covering is a poor substitute for good under construction. Make sure that it is of a quality that will serve your needs. Long threads will pull and wear quickly. Cotton and rayon soil more readily than wool and do not wear as well. Many rubberized plastics stretch and tear along stitching lines where there is extra strain. Heavily textured weaves are currently in high style. With the great simplicity of line in contemporary furniture, texture of both wood and fabric is relied on for interest more than in the past.

Today's fashion permits the choice of individual pieces that blend instead of match. A spring and mattress on legs can be much less expensive than when the frame is purchased. The money saved might well go into a better set of springs or mattress. The headboard may be a piece of plywood padded and covered with quilted glazed chintz or other suitable material. Or, you may want to build a functional headboard of shelves and storage space above for books, a lamp and radio.

Do not be mislead by labels regarding the kind of finish. "Walnut finish" means that a less expensive wood has been stained to look like walnut. Most of the fine furniture available in stores today is made with veneered plywood construction. Excellent bonding materials make the veneer of today the most durable of all furniture woods. They are about eight per cent stronger than solid wood. Veneering also adds immeasurably to the beauty of the wood grain.

Tubular steel, wrought iron, plastic, and metals molded at the factory into drawers, magazine racks, and end tables, are fast replacing materials and methods that have involved the use of much expensive hand labor. The result should be better made, less expensive furniture.

Regardless of all you can do to learn sound buying practices, you must trust somebody. Buy from a reliable dealer who understands your needs and who makes your interest his.

Thoughts for Discussion

1. Explain why the best in furniture does not necessarily mean the most expensive.
2. Discuss the construction of good veneer and tell why it is stronger than solid wood.

Literature—The Literature of England

Lesson 37—Thomas Babington Macaulay (1800-1859)

Elder Briant S. Jacobs

(Textbook: *The Literature of England*, II, Woods, Watt, Anderson, pp. 418, 419, 427-444)

For Tuesday, February 16, 1954

Objective: To relate Macaulay's theory and practice of literature and history to the Victorian period for which he spoke.

AT some time or another all reading adults should have asked themselves the questions, "What is history? What good is it? I never liked it, yet I had to take it in school. Why?" Or, "I like history, even though it is just some man's opinion, but can I accept someone's opinion or editing of facts as the whole, fair truth?"

Basic questions, these, particularly to a "record-keeping people" as are the Latter-day Saints. Can we believe, with Mme. Bertin, that "There is nothing new except what is forgotten?" Or should we agree with Napoleon who said, "All history is a lie," and then exemplified his definition by sitting in his island exile and deliberately falsifying the facts of his life to make his past appear as he would like it to have happened?

How terrifying would be the thought that no written account of the past can be trusted, because all history constantly is being revised to flatter the present regime and to prove that it can commit no error or evil! When we come to realize how rampant are systematic perversions of history in our own day, we turn with a larger gratitude to such writers as Macaulay, the most popular historian of the Victorian age, and one of the great historians in the English tradition.

Life Sketch

Thomas Macaulay was born in 1800, the son of a country minister who was as conservative in his Tory political views as he was devout in his religion. The senior Macaulay risked his entire future security by campaigning vigorously against slavery in the British colonies and gave large sums of money to the cause, yet at the same time he gave full support to the home government in its refusal to improve in any way the unhuman lot of English workingmen.

Long before the young Macaulay

became a Member of Parliament at thirty, he had changed from Tory to Whig (Conservative to Liberal). Throughout his life he stated his belief in new laws which gave the new commercial classes more control of their country, stating his views so vehemently that at the time of his death he was the most powerful spokesman for Victorian progress. His views dominated British policy until the first World War.

At the age of four Macaulay demonstrated unusual mental powers, and before his seventh birthday he had written a compendium of universal history, a long narrative poem, and numerous hymns. At Cambridge he was awarded prizes for his outstanding record, and in his twenty-fifth year his first published essay on Milton appeared in the *Edinburgh Review*. Immediately he was famous, and for the next twenty years he was the most popular contributor to this influential periodical.

In 1834 he was called to be a member of the Supreme Council of India for four years. There he did outstanding work in prison reform and in establishing the British system of education. A glimpse into his study habits while there reveals that in three years he read *The Illiad and Odyssey*, Virgil, Horace, Tasso, *Don Quixote*, Gibbon's *Decline and Fall of the Roman Empire*, Mill's *India*, all the seventy volumes of Voltaire, Sismondi's *History of France*, and seven thick folios of *Biographia Britannica*. Later in life Macaulay stated that he could repeat all of *Paradise Lost* and Bunyan's *Pilgrim's Progress* from memory. Thus we can realize more fully that his being described by his admiring friends as "a book in breeches" was not a chance phrase.

From his annual salary in India of ten thousand pounds, (about $50,000 then) he had saved enough that, with an additional ten thousand inherited from an uncle, he was financially independent for life at thirty-eight. Returning to England, he was re-elected to Parliament, then to the office of Minister of War. When the Whigs were forced out of office in 1842, he retired from public life to devote all his energies to his life-long interest: the writing of a history of England in the late 18th century. This was Macaulay's major achievement. His history remains one of the most readable accounts of English history ever written.

Let us proceed to discuss these three phases of Macaulay: his style, his theory and practice of historical writing, and his value as an accepted representative of Victorianism.

1. *Macaulay's Style*

Throughout today's schools the cry (by the teachers, of course) is almost universal that our students cannot express themselves clearly. Yet for generations in the excellent English schools "every schoolboy" (a phrase made famous by Macaulay) was trained for years in writing clean, direct sentences, tight, guided paragraphs, with the writings of Macaulay as the model. His most characteristic construction is the balanced sentence identified by the use of *but*, *yet*, or a semicolon. The following examples are from the first three pages of his "Essay on History" (text, pp. 429, 431):

A perfect historian must possess an imagination sufficiently powerful to make his narrative affecting and picturesque. Yet he must control it . . . absolutely . . . .

[*Herodotus*] has written something better perhaps than the best history; but he has not written a good history; he is, from the first to the last chapter, an inventor . . . .

No picture . . . and no history, can present us with the whole truth; but those are the best pictures and the best histories which exhibit such parts of the truth as most nearly produce the effect of the whole . . . .

For his ability to dramatize a person we must quote from his essay on Boswell, the immortal biographer of Samuel Johnson. Consider how much more intimately you know Boswell after reading the following:

[*Some*] men attained literary eminence in spite of their weaknesses. Boswell attained it by reason of his weaknesses. If he had not been a great fool, he would not have been a great writer. Without all the qualities which made him the jest and the torment of those among whom he lived, without the officiousness, the inquisitiveness, the effrontery, the toad-eating, the insensibility to all reproof, he never could have produced so excellent a book. He was . . . an unsafe companion who never scrupled to repay the most liberal hospitality by the basest violation of confidence . . . and because he was all this, he has, in an important department of literature, immeasureably surpassed such writers as Tacitus, Clarendon, Alfiery, and his own idol Johnson.

How better can one know seventeenth century London than to read Macaulay?

The houses were not numbered. There would indeed have been little advantage in numbering them; for of the coachmen, chairmen, porters, and errand boys of London, a very small proportion could read. It was necessary to use marks which the most ignorant could understand. The shops were therefore distinguished by painted or sculptured signs, which gave a gay and grotesque aspect to the street. . . . The walk from Charing Cross to Whitechapel lay through an endless succession of Saracen's heads, Royal Oaks, Blue Bears and Golden Lambs.

When the evening closed in, the difficulty and danger of walking about London became serious indeed. The garret windows were opened, and pails were emptied, with little regard to those who were passing below. Falls, bruises, and broken bones were of constant occurrence. For, till the last year of the reign of Charles the Second, most of the streets were left in profound darkness. Thieves and robbers plied their trade with impunity: yet they were hardly so terrible to peaceable citizens as another class of ruffians. It was a favourite amusement of dissolute young gentlemen to swagger by night about the town, breaking windows, upsetting sedans, beating quiet men, and offering rude caresses to pretty women . . . .

2. *Theory and Practice of Historical Writing*

As well as demonstrating the logical precision of his words and thoughts, the above excerpts reveal Macaulay's remarkable ability to narrate the realities of the past until history becomes exciting and alive. This zestful style of writing had never before been used in English history; few have employed it with such skill since. And by writing this new type of history, Macaulay merely applied the principles of historical writing which he praised in his Essay on History some twenty years earlier. (See text, pp. 428-439.)

The modern historians, says Macaulay, excel the ancients in realism, but they have been "seduced from truth by reason." Instead of looking at facts impartially, pre-eminently

they have slanted the facts to prove some favorite thesis or bias which possesses the author. Furthermore, the moderns have shown an unfortunate contempt for minute biographical detail and for the skills of narration (page 434). How is one to decide whether a fact is important?

Macaulay writes:

> No past event has any intrinsic importance. The knowledge of it is valuable only as it leads us to form just calculations with respect to the future (text, page 535).

Macaulay says that, to tell the true history, the writer must know the average man, because in the average man's home the true, quiet revolution is born before ever a shot is fired. He points to Sir Walter Scott as having usurped the tools of the historical romance from history, and that, before great histories can be written, the technique of the novelist and the historian must once again be blended into one. Both the imagination and the reason must be employed. Then, Macaulay prophesied that the history book would be written which would cause the circulating library to be mobbed while the latest novel would lie uncut. How exactingly Macaulay worked out the fulfillment of his own prediction!

Macaulay, Representative Victorian

It is self-evident that Macaulay wrote what many Englishmen of his day believed. His early poetic work *Lays of Ancient Rome* sold more than 100,000 copies, his history was almost fabulously popular, and, for more than twenty years, his writings dominated the influential

A Perry Picture—Copyright 1904
THOMAS BABINGTON MACAULAY

Edinburgh Review. We might well ask for an explanation of his appeal.

The values of his style have already been discussed. A related virtue was his strong belief in order, and system, and thoroughness. Previous to writing his history he spent almost a decade reading letters, journals, minutes. His diligence in digging out facts was tremendous; it made possible the realistic, authoritative tone of his writings. He said that sometimes he read as many as twenty books, that he might write one accurate sentence. When he could find no accurate population figures for English villages in the seventh century, he spent years in digging out the actual statistics, yet his findings were stated in one modest paragraph in the history.

Even more important than his diligence was his ability to sketch the psychology of a character until he seemed real and immediate; he could also attain this same living reality in re-creating scenes and events based on historical fact.

For changing, uncertain Victorians his positive, forthright, even belligerent statements had a solid appeal. Once he had proved a fact to himself, Macaulay proclaimed it with fierce certainty, never doubting, never accepting the possibility that anyone else was right. As Lord Melbourne said, "Would that I could be as certain of one thing as Macaulay is of everything."

He was completely at ease in England, the promised land, and believed passionately in her destiny of inevitable material progress. Rarely interested in intangibles, Macaulay likewise held little esteem for any person or achievement not English. A liberal Whig who believed in distributing more wealth and power to the middle classes, he nevertheless still distrusted democracy as practiced in America; for him Jefferson's contribution to civilization was a negative, almost a dangerous one.

The keystone of his life, his history, his literary standards and his age might well be found in his statement, "The history of our country during the past one hundred sixty years is eminently the history of physical, moral, and of intellectual improvement." Such a statement, fearlessly uttered with no qualifications, might also prove to be the keystone of his popularity with his contemporary Victorian world.

Note to Class Leaders

A special assignment might be given to a class member in regard to "Lays of Ancient Rome" which is not in the text.

Questions for Discussion

1. In writing his *History of England*, what did Macaulay hope to prove to his contemporaries?

2. Was Macaulay for or against the idea of progress?

3. Why may Macaulay's history be described accurately as "literary"?

4. To what extent is the writing of history a science (or objective)? An art (or subjective)?

Social Science—The Constitution of the United States

Lesson 4—The Forerunners of the Constitution of 1789

Elder Albert R. Bowen

For Tuesday, February 23, 1954

Objective: To trace the history of government in the United States beginning with the colonial charters to the issuance of the Declaration of Independence, through the loose confederation of states which fought the Revolutionary War, and culminating in the founding of a National Government.

ANY study of the Constitution of the United States would be incomplete without devoting some attention to the practices, institutions,

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INDEPENDENCE HALL, PHILADELPHIA

and documents which formed a great American laboratory of experience in government and out of which the Constitution, as we know it, emerged. It has been pointed out that, historically, the Constitution is principally of Anglo-Saxon origin, and reference has been made to some of the great historical events and developments which preceded it. The following deals more specifically with the background materials with which the framers worked and concerning which they had had actual experience.

Political Background of English Colonists

When the American colonists, who were almost all of English origin, came to this country, they, of course, brought with them the institutions of government which they had known in England. This was both the obvious and natural thing for them to do. These institutions are part of a common heritage which is common to all English-speaking peoples. Many such ideas and institutions are still current. To name a few will suffice. Thus the county, borough, and parish were governmental units of almost ancient origin. The sheriff, coroner, and justice of the peace were offices of government playing well-known and definite roles in the old country. The ideas of popular elections and of a representative legislature, limited executive power,

the common law, jury trial, habeas corpus, the right of the people to assemble and to petition government, and of equality under the law, were but some of the concepts of government which came to these shores with the first settlers. They all stemmed in the England of the Bill of Rights and Magna Charta.

Formation of Colonial Charters

Of necessity, the colonies, when settled, had to have governors. The colonial charters of various forms were the fundamental basis for such governments. Some were royal grants of authority from the English crown. Some originated under companies chartered to trade in the New World. Other developed under individual proprietors. In all, they formed the pattern of state governments which are, to this day, known in all the forty-eight states. Examples of the proprietary charters were those which were conferred upon William Penn and Lord Baltimore, the founders of Pennsylvania and Maryland. Virginia was founded by a trading company which planted the first colony at Jamestown. On the other hand, Rhode Island and Connecticut had charters which were directly conferred upon the colonists by the English government.

Growth of Independence

With the establishment of the framework of government as embodied in the charters, the colonists proceeded largely to govern themselves with little or no restraint from abroad. They were not backward in exercising independence. They enacted laws and executed them with very little restraint or interference. By the time the home government became seriously aware of their existence, the habit of independent action had become so strong that all attempts to control it were doomed to failure.

The colonists, in the beginning, had no thought of establishing an independent government or of severing their connection with the mother country. These ideas came later and grew out of the rather clumsy attempts of the English Crown to impose authority upon the new colonies. These attempts caused friction which deepened and grew as time went on until, finally, the government of George III decided to employ force to bring the Americans under, what George III and his ministers considered to be, the natural authority of the government which had created the colonies. After all, had not the powers of government been conferred upon these colonists by British authority? And was it unreasonable to suppose that the power which had created these various governments should have some control over them? Furthermore, were they not all under the protection of the British military forces and thus obligated to pay at least a part of the cost of their protection?

The final result of these disputes and clashes was, of course, the Revolutionary War. In exasperation and almost in desperation, there came a parting of the ways.

The Declaration of Independence

The break with England did not come about as the result of any desire of the colonists to discard the great institutions of government

which they had brought with them to this country, nor because they did not look upon themselves as Englishmen. Rather, the break came because these people would not tolerate what they regarded as the persistent violations of their rights as Englishmen. The Declaration of Independence was nothing more than a statement of grievances and a recital of what the colonists regarded to be the basic and fundamental rights of free men, and, in particular, of free Englishmen.

It is to be observed that by the time of the Declaration of Independence the colonists had come to think of the colonies no longer as such, but rather as free and independent states. The Declaration itself is couched in terms of independent sovereignty. Thus these colonies were declared to be independent states. It is highly recommended that the Declaration be read, because it is a document of tremendous significance of freedom; and it details in wonderful and concise language those fundamental concepts of freedom which had come to be regarded by those early Americans as indispensable.

Reframing of Colonial Governments

In 1775, with the Revolution just beginning and the consequent severance of the authority of the British crown, it became at once necessary for the local governments of the thirteen independent states to assume independent authority. At first these governments (and it must be borne in mind that, as yet, there was no national union) functioned under their legislative bodies or conventions which were hurriedly assembled. For the most part these assemblies were of a more or less irregular nature with no actual or clearly defined authority. They were temporary expedients to fill a gap until each state should have time to deliberate and reconstruct its government. The Continental Congress advised each colony to effect such a reorganization along the lines most suited to its own particular needs. In some instances—notably in the cases of Connecticut and Rhode Island, which had very liberal charters, few changes or modifications were necessary.

In any event, each colony went about the process of reframing its government, and by 1780 this had been accomplished. Most of the state constitutions which resulted were rather short. They defined the source of authority as the people themselves, and made liberal provisions for the protection of civil liberties. Under most of them suffrage was rather sharply limited to property ownership. Also, it is noteworthy that there was a very sparing grant of authority to government. The experiences of their recent past were such as to discourage any sweeping or broad power over the people. These state constitutions also followed the common pattern of dividing the functions of government among the executive, the legislative, and the judicial. Especially were the powers of the executive limited. Only in one case—that of Massachusetts—did the governor have an independent veto power over the legislature. In ten instances his term of office was for only one year. The legislatures, on the other

hand, enjoyed rather extensive powers.

First Continental Congress
Fall of 1774

On the national level, the first organized attempt at government was the Continental Congress. Its first meeting was held in Philadelphia in the fall of 1774. It consisted of delegates, irregularly chosen, from each of the states. Its purpose was to consider the common peril and to plan co-operation among the colonies. Resolutions were formulated for the various legislatures to consider, and a declaration of rights was adopted and provision was made to call a similar congress if the need should arise in the future.

Second Continental Congress
May 1775-1781

Before the Second Continental Congress convened in May of 1775, the war had actually commenced. In the absence of any other authority this second Continental Congress had to assume the powers of a national government and to raise armies and wage war. This Congress was the only national governing body in existence, and it served as the sole national authority until 1781. It was never more than a revolutionary assembly. It had no legal basis for existence, and it exercised power only by having assumed it with the tacit consent of the various states. It met the needs of a temporary emergency, without which the Revolution would never have been brought to a successful conclusion.

Need for National Government

It was soon recognized that there was a need for a national government. When the war should end it would be necessary to make provision for treaties, especially a treaty of peace with Great Britain. Commercial intercourse and trade among the nations would require the management of foreign affairs. Some arrangements for national finance, military defense, and other requirements made plain the necessity for a permanent national government.

In short, out of a very practical situation was born the idea of a strong and enduring union. Out of this situation developed the concept of an American nationality. These necessities were to find expression in the Articles of Confederation of 1781 (to be studied in lesson 5), and in the Constitution of 1789 (to be studied in lessons 6 and 7).

In conclusion, let none suppose that the art of self-government is learned overnight. Under the colonial charters and out of actual experience extending back into the ancient past, were developed the foundations of democracy which finally culminated in the Constitution.

References

Any good history book dealing with this period or an encyclopedia.

Bowen, Albert R.: "The Constitution and the United Nations Charter," *The Relief Society Magazine*, August 1951, pp. 507-511; September 1951, pp. 580-585.

Smith, Joseph Fielding: *The Progress of Man*, pp. 281-288.

Thoughts for Discussion

1. Name the various types of government which existed in colonial America.

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2. What type of authority did the English Crown exercise over the colonies?

3. What basic conflicts and disagreements led to the separation between England and the colonists?

4. With what type of national government did the colonies wage the Revolutionary War?

5. On what political principles did the colonists lay greatest stress and importance in formulating the governments of the thirteen independent states?

The Deeper Melody

(*Continued from page 758*)

money doesn't grow on trees. It isn't the first time I've had to leave company business because of family affairs. Maybe I'm wrong not to give the children up to Geneve, Felix or no Felix."

"No! You're not wrong!" said Miss Crain forcefully.

Steve shrugged discouraged shoulders. "I have a baby sick through neglect, and I've been fired, which would seem to prove it."

(To be continued)

Walking Hand in Hand

Emily Carey Alleman

Hand in hand, together,
Traveling life's highway;
We find the journey pleasant,
Sharing, day by day.

Sharing the joys and sorrows,
Sharing the pleasures and pain;
We take the sun with the shadow,
Laughing at the rain.

Laughing at stormy weather,
Seeking to understand;
We find the fruits of life sweeter,
Walking hand in hand.

Winter Wheat

Eleanor W. Schow

Harvest to sow;
To keep life green and growing;
But few have known
The full worth of sowing.

Plant the late crop
That the world is needing;
Someone will reap
From your autumn's seeding.

Only by faith
In the seed God has given
Can your heart love earth
And your soul know heaven.

Pride

Catherine E. Berry

Too late—the August moon slips low,
And dips to some far outer land,
Too late—to tell you not to go,
That I am wise and understand.

For pride can be a bounding wall,
Holding the heart in silent pain,
Letting love slip beyond recall,
Just as an August moon may wane.

Autumn Is a Transient

Maude O. Cook

When Autumn spreads her crimson
Along the wayside trails,
And distant, fluted mountains
Are wearing soft-blue veils;
When days are crisp and heady,
Then is the time to go
To flaming slopes and byways,
Rich with chromatic glow;
For Autumn is a transient,
And soon she will depart—
She leaves behind the beauty
That is captured by the heart.

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And a bit of autumn rain;
Quilt in a hint of patient smiles,
And blossoms in a lover's lane.

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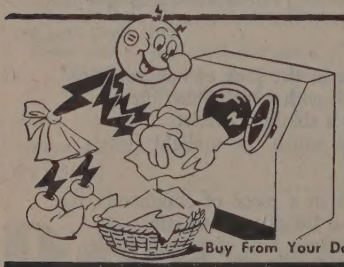

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Suds

Ivy Houtz Woolley

She stood up there; a wisp of hair
Hung wet against her face,
Warm drops of sweat were standing yet,
Where smiles could find no place.

Her wrinkled hands, like open fans
Were pressed upon her hips,
The tub of clothes where bubbles rose
Brought murmurs to her lips.

What need was there to even care
If things were never clean,
For Jan had gone, before the dawn,
His words were harsh and mean.

She would leave the tub, and never rub
Another sock or shirt,
Then where she stood, some other would
Wash out his grime and dirt.

How drab her fate! She heard the gate
Drag on the graveled walk—
Her Jan stood there, with smiles to share
Loaves, too, and celery stock.

He touched her dress, a mute caress,
Her heart sang all athirst;
Above the clothes, air castles rose—
She prayed they would not burst.

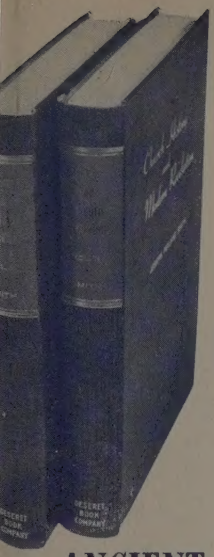
Will We Remember?

Agnes Just Reid

When wintry winds begin to shout
And blow the dead leaves all about,
I wonder if we'll still remember
The golden sunshine of September?

When snows of winter come in March
And no leaf shows on birch or larch,
Will we recall the calm September?
Deep in our hearts will we remember?

When June frosts come to blight and kill
Before we're robbed of every thrill,
We might just struggle to remember
The cloudless skies of last September.



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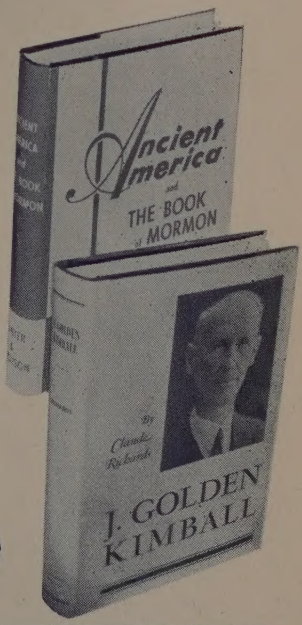

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